

A NECES-
 sary Doctrine and cru-
 dition for any chrysten
 man, set furth by the
 kynges maiestye of
 Englande. &c.

Psal. xix.

Loꝛde pꝛeserue the king, and
 here vs, whā we cal vpo the.

Psal. xx.

Loꝛde in thy strengthe the
 kyngē shall reioyse, and be
 meruailous gladde through
 thy saluation.

1534

**¶ The contentes of
this boke.**

1

¶ The declaration of faith.

2

**The articles of our belefe, called
the crede.**

3

The seven sacramentes.

4

**The .x. commandementes of al-
myghtie god.**

5

**Our lordes prayer, called the
Pater noster.**

6

**The salutation of the aungelle,
called the Ave maria.**

7

An article of freewyl.

8

An article of iustification.

9

An article of good woꝝkes.

10

Of prayer foꝝ soules departed,



94c

HENRY THE EYGHTE BY
THE GRACE OF GOD KYNG OF
Englande, France, and Irelande, defende
dore of the faythe, and in earthe of the
churche of Englande and also of Ireland
supreme head, vnto all his faythfull and
louyng subiectes sendeth gretynge.



Like as in the tyme
of darkenes and igno-
raunce, fyndynge our
people seduced & dra-
wen frome the truthe
by hipocrisie and su-
perstition: we by the
helpe of god and his worde, haue tra-
uayled to purge and clense our realme
from the apparaunt enormities of the
same, wherin by openynge of goddis
truthe with settynge furth and publi-
shinge of the scriptures, our laboures
(thankes be to god) haue not ben void
and frustrate: So now we perceyvyng
that in the tyme of knowledge, the de-
uyl (who ceaseth not in all tymes to
bere the worlde) hath attempted to re-
turne agayn (as the parable in the go-
spelle sheweth) in to the house purged
and clensed, accompanied with seuen

At

worke

THE PREFACE.

worſe ſpirites, and hipocriſy and ſuperſtition beyng excluded and put away, we fynde entred into ſome of our peoples hartes, an inclination to ſyniſter vnderſtanding of ſcripture, preſumption, arrogancy, carnal libertie, and contention: we be therefore conſtrained for the reformation of them in tyme, and for aduoydyng of ſuche diuerſitie in opinions, as by the ſayde euyl ſpirites myght be ingendred, to ſet forth with thaduiſe of our clergy ſuch a doctrine and declaration of the true knowledge of god and his worde, with the principal articles of our religion, as wherby all men may vniſormely be ledde and taught the true vnderſtanding of that whiche is neceſſary for euery chryſten man to knowe, for the orderynge of him ſelfe in this lyfe, agreably to the wyll and pleaſure of almighty god. whiche doctrine alſo the lordes both ſpiritual and temporall, with the nether howſe of our parliament, haue both ſene, and like very wel. And for knowlege of the order of the matter in this boke conteined, for as moche as we knowe not perfectly god, but by faith, the declaration of faith occupieth in this treatyſe

Faythe.

the

THE PREFACE.

the first place wherunto is next adioy-
ned the declaration of the articles of
our Crede, conteinyng what we shulde **The crede.**
beleue. And incontinently after theym
foloweth the explication of the seven **The sacra-**
sacramentes, wherein god ordinarily **mentes.**
worketh, and wherby he participateth
vnto vs his speciall giftes and graces
in this lyfe. which matters so digested
and set forth with symplitie & playn-
nesse, as the capacities and vnderstan-
dynges of the multitude of our people
may easily receiue and comprehend the
same: There foloweth conueniently **The com-**
the declaration of the. x. commaunde- **maunde-**
mentis, being by god ordeined the high **mentes.**
way, wherein eche man shuld walke in
this life, to finishe fruitfully his ior-
ney here, and after to reste eternally in
ioy with hym. whiche bycause we can
not do of our selfe, but haue nede al-
wayes of the grace of god, as without
whom we can neyther continue in this
lyfe, ne without his speciall grace doo
any thyng to his pleasure, wherby to
atteyne the life to come: we haue after
declaration of the cōmandementis, ex-
pounded the. vii. petitions of our Pa- **The patce**
ter noster, wherin be contained reque- **noſter.**

THE PREFACE.

The Ave.

tes and suites for al thinges necessary
to a christen man in this present lyfe,
with declaratiō of the Ave Maria, as
a prayer conteinyng a ioyfull rehersal,
and magnifieng of god in the worke of
the incarnation of Christ, which is the
grounde of our saluation, wherein the
blessed virgine our lady, for the abun-
dance of grace, wherewith god endued
her, is also with this remembrance ho-
noured and worshipped. And forasmo-
che as the heades and senses of our peo-
ple haue ben imbusied, & in these days
trauailed with the vnderstandynge of
Free wyll, Justification, Good workes
and prayeng for the soules departed;
we haue by thaduyse of our clergy, for
the purgation of erronious doctrine, de-
clared and set furthe openly, plainly
and without ambiguitie of speche, the
mere and certain truth in them. So as
we verily truste that to know god, and
howe to lyue after his pleasure, to the
atteyning of euerlasting life in thende,
this boke containeth a perfect and suf-
ficient doctrine, grounded and establis-
shed in holy scriptures. wherfore we
hartly exhort our people of al degrees
wyllyngly and earnestly both to reade
and

Free wyll.

Justifica-
tion.

Good wo-
kes.

Prayer for
soules.

THE PREFACE.

and prync in their hartes the doctrine of this booke, considering that god (who as saynt Paule saith, distributeth and diuideth to his churche his graces distinctly) hath ordered some sort of men to teache other, and some to be taught that all thynges shulde be done semely and in order, and hath beautified and set furth by distinctiō of ministers and offices, the same church: And considering also that for the one part whiche shuld teache other, is necessary not only knowlege, but also lerning and cunynge in the same knowledge, wherby they may be hable conueniently to dispense and distribute to their audience the truth of god, accordynge to theyr eūing for the edification of other, and by true exposition of the scriptures accordynge to the apostolical doctrine receyued and maynteyned from the beginning, and by conferringe and declaration of them, to conuince, refell, and reprove all errours and vnttruthes set furthe to the contrary, and finally be also able to gyue an accompt, as saynt Peter saith, of that they professe: It must be agreed than that for the instruction of this part of the church, whose

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office is to teache other, the haupnge
readyng, and studienge of holy scrip-
ture, bothe of the olde and newe testa-
ment, is not onely conuenient, but al-
so necessarye: But for the other parte
of the church ordeyned to be taught, it
ought to be demed certaynely, that the
readyng of the old and newe testament
is not so necessary for all those folkes,
that of duetie they ought and be bound
to reade it, but as the prince and the po-
lycie of the realme shall thynke conue-
nient, so to be tollerated or taken from
it. Consonant wherevnto the politike
lawe of our realme hath nowe restray-
ned it from a great meyny, estemyng it
sufficient for those so restrained, to here
and truely beare away the doctrine of
scripture, taught by the preachers, and
so imprint the lessons of the same, that
they may obserue & kepe them inward-
ly in theyr harte, and as occasion ser-
ueth, expresse them in theyr dedes out-
wardely, whereby they may be parta-
kers of that blisse, whiche the giuer of
blessednes our sauour Christe spake of
Luc. xi. and promised to such, saying, Beati qui
audiunt uerbum dei, & custodiunt illud.
Blessed be they that heare the trewe doctrine
of

THE PREFACE.

of god, and kepe it, which is the tru sense
of that terte. wherfore we exhorte and
desire al our louing subiectes, that they
praying to god for the spirite of humi-
litie, do conforme them selues as good
scholers and lerners oughte, to heare
and beare away as afore, and willing-
ly to obserue suche order, as is by vs
and our lawes prescribed, and to reade
and beare wel away the true doctrine,
lately by vs and our clergy sette furth
for their erudition, wherby presumpti-
on and arrogancy, shalbe withstanded,
malice & contention expelled, and car-
nall libertie restrained and tempered,
and dysdayne clerely remoued and ta-
ken away. So as endeuouring our sel-
ues to lyue quietly and charitably to-
gither, eche one in his vocation, we
shall be so replenished with manys
fold graces & giftes of god, that
after this life we shal reigne
in ioye everlasting, with
the onely heade of the
vniuersal catholike
church our sauiour
and redemer Je-
sus Chryste.

Amen.

A.b.

Faith

Faith.



O as moche as in this boke, whiche is sette furth for the institution and crudition of the comon people, the articles of our faythe haue the fyrste place, it is very necessary, before we entre into the declaration of the said articles, some thyng to entreate of faith, to the intent that it may be knownen, what is ment properly by the worde Fayth, as it is apperteyning to a chryste mair, who by faith is partaker of goddis benefites by Chryste. And although Faythe be dyuersely taken in scripture it shall be sufficient to entreate here, of two kyndes or acceptions of the same.

Faythe in the fyrste acceptioun, is consydered as it is a seuerall gyfte of god by it selfe, distinct from hope and charitic, and so taken, it signifieth a perswasion and belefe, wrought by god in mannes harte, wherby he assenteth, graunteth, and taketh for true, not only that god is, whiche knowledge is taught

FAITH.

taught & declared by the merueylous
workes of the creation of the worlde,
(as saith saint Paule in the epistle to
the Romans) but also that al the wor Rom. i.
des and sayinges of god, whiche be re-
ueled and opened in the scripture, be of
most certayn truthe and infallible ve-
ritie. And further also, that all those
thynges, whiche were taught by the a-
postles and haue ben by an hole vniuer
sall consent of the churche of Christ, e-
uer sythe that tyme, taught continual
ly and taken always for true, ought to
be receiued accepted and kept, as a per
fecte doctrine apostolike. And this is
the fyrste acception of Faythe, which
man hath of god, wherin man leaneth
not to his owne naturall knowledge,
whiche is by reason, but leaneth to the
knowledge attained by fayth, without
the whiche Fayth, we be ignorant and
blind, & can not vnderstand, accordyng
as the prophete Esai sayth, Nisi credi-
deritis, non intelligitis, Vñ. iuxta
Onlesse ye beleue, sept.
ye shall not vnderstande. And this faythe
is the beginnyng, entrie, and introduc-
tion vnto all christen religion and god-
lynes. For as sainte Paule sayth: He Hebr. xi.
that commeth to god, must beleue, that he is,
and

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and that he is a rewarder vnto them whiche seke to please hym. And this faythe, all though it be the necessary begynnynge of all rightuousenes, yet yf it procede not further, to Hope and Charitie, it is called in scripture a dead Faythe, by cause it is void and destitute of the life and efficacy of charitie.

Faythe in the second acceptation is considered as it hath hope and charity annexed and ioyned vnto it: And faith so taken, signifieth not only the belefe and perswasion before mentioned in the fyrste acceptation, but also a sure confidence and hope, to attayne what so euer god hath promysed for Chrystes sake, and an hartty loue to god, and obedience to his commandementes. And this faythe is a lyuely fayth, and worketh in man a ready submyssion of his wyll to goddis wyll. And this is the effectual faith that worketh by charity, whiche saynt Paul vnto the Galathians affirmeth to be of value & strength in Chyriste Iesu. By this Fayth, Abraham, not knowyng whether he shulde go, went out of his countrey, and dwelt in the lande of beheste, as in a strange lande, lokyng and trustyng for a citie foun-

Gala.v.

Hebr.xi.

FAITH.

folded and builded by almighty god. By this saythe also, he was redye to offer vp his only begotten sonne Isaac whan he was tempted, in whom he looked for the promise, nothing doubting, but that god was able to raise him vp agayne from deathe. And this wyse is Fayth taken in the most part of the examples, whiche be recyted of sayncte Paule in the eleuenth chapter of his epistle to the Hebrues. And this Faith every christen man professeth and couenanteth to kepe, whan he receyueth the sacrament of baptisme.

For declaration wherof, it is to be noted, that all promyses of god, made to man after the fall of Adam, for Christes sake, be made vnder this condition, that man shulde beleue in god, and with the grace of god, gyuen for Christe, endeavour hym selfe to accomplyshe goddis commandementes. The churche (therfore intendyng that man shulde alwayes haue in mynde, howe the promises of god be made vpon condition, and without keeping of the condition, no man is partaker of goddis promyses) hath taught and ordeyned, that men before they receyue baptisme

shal

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shall promyse and couenant to fulfyll the sayd condition, and to forsake the deuyl and the worlde, and to serue on- ly god. And of this especiall couenant, wherby man byndeth him selfe to god he is called in latyn Fidelis, faithful, & he that neuer made the same couenāt, or after he hath made it, renounceth & refuseth the same, is called amonges chriſten men Infidelis, vnfaithful or bea then. And bycause god hath made pro- myse and couenaunt with man (as is before declared) whiche, we must most assuredly beleue, that god wyl obserue and kepe, and is euer in his wordes & promises, most true, most iust, most con- ſtant: therfore god is called (as he is in dede) faithful to man, and kepeth and obserueth his faith, that is to say, his promyse to man, requirynge that man ſhould lykewiſe kepe his faith and pro- miſe towardes him.

Nowe of that which is beforesaid, it is manifeſt, that Faith (as it is take in the ſeconde acception) is the perfect faith of a true chriſten man, and con- teyneth the obedience to the hole doc- trine and religion of Chriſte. And thus is faythe taken of ſaynt Paule, in the
other

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other places of scripture, where it is sayd, that we be iustified by fayth. In which places men may not thinke that we be iustified by fayth, as it is a seuerall vertue separated from hope and charitie, feare of god and repentance but by it is ment fayth, neither onely ne alone, but with the foresaid vertues coupled together, conteynge as it is aforesayd, the obedience to the holt doctrine and religion of Christe.

And here is to be noted, that every man, that dothe offende god, doth not lose his fayth therby. For they that synne by traptie and sodeyn motions (whiche iuste men do not auoyde) and be taught therfore of Christe to say in their Pater noster, Forgive vs our trespasses as we forgive them that trespass agaynst vs: yet those men, so breakynge theyr promise with god, and slacking in such care and desyre, as they shulde haue to please god, neuertheles be not accounted to haue lost their faith therby, yea they also, who after the knowlege of god, fall in to deadly synne aduisedly, as they that committe murther, adultery, and other abominations, and so fall from fayth, as it is taken in the seconde

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Luc. xii.

Jacob. ii.

coude acception, and be therfore out of the state of grace and fauour of god for the tyme, yet doo not those men falle from fayth, as it is taken in the fyrste acception, that is to say from certaine and assured knowledge of god and his doctrine. And therfore the gospel speaketh of a seruant, that knoweth the wyll of his lord, and doth it not. And saint James in his epistle saythe, that Fayth may remayne without charitie, wherfore a transgressor of the law of almyghty god, after baptisme, kepeth styll a remorse of conscience, and the lyght of knowledge by Faith, wherby he seeth the remedies, howe to attayne remission of synne, and by a speciall gift of further grace is moued to vse the same remedies, and so by fayth walketh the waies ordeyned to attaine remission of synnes, as in the sacrament of penance shalbe declared.

Thus we haue shewed two acceptions of faith, and declared, that the faythe of knowledge may remayne in hym that hath fallen from faith, after the secoude acception. But whether there be any speciall particuler knowledge, which man by faith hath certainly of

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ly of hym selfe, whereby he may testifie
to hym selfe, that he is of the predesti-
nates, whiche shall to the ende perse-
uere in theyr calling, we haue not spo-
ken, ne can not in scripture ne doctours
find that any such fayth can be taught
or preached. True it is, that in the sa-
cramentes instituted by Christ, we may
constantly beleue the workes of god in
them, to our present comforte and ap-
plication of his grace and fauour, with
assurance also, that he wyll not fayle
vs, if we fall not from hym. Wherefore
so continuing in the state of grace with
hym, we may beleue vndoubtedly to be
saued. But for as muche as our owne
frayltie and noughtynes, ought euer
to be feared in vs, it is therfore expedi-
ent for vs to lyue in continual watche,
and continual fight with our enemies,
the dyuell, the fleshe, and the worlde,
and not to presume to much of our per-
seuerance and continuance in the state
of grace, whiche on our behalfe is vn-
certayne and vnstable. For althoughe
goddis promises made in Christ be im-
mutable, yet he maketh theym not to
vs, but with condition, so that his pro-
myse standing, we may yet fayle of the

James. ii.

B

pro

FAITH.

promyse, bycause we kepe not our promise. And therfore if we assuredly reken vpon the state of oure felicitie, as grounded vpon goddis promise, and do not therewith remembre, that no man shalbe crowned, onles he lausfully fight we shall tryumphe before the victorie, and so loke in vayne for that, whiche is not otherwise promised, but vnder a condition. And this euery Christen man muste assuredly beleue.



The

The Crede of the .xii. articles
of the chriſten faythe.



Beleue in god the fa-
ther almighty, maker
of heauen and earth.

And in Iesu Chriſte ii
his onely ſonne our lord,
which was conceived by the holy iii
goſt, born of the virgin Mary.
Suffered vnder Ponce Pylate, iiij
was crucified, dead, buried and
deſcended into hell.

And the thirde day he roſe again v
from deth.

He aſcended into heauen, and ſit- vi
teth on the right hande of god
the father almighty.

From thens he ſhall come to iudge vii
the quicke and the deade.

I beleue in the holy goſte.

viii

B. ii.

The

- ix The holy catholike churche.
x The cōmunton of saintes : The
 forygyuenes of synnes.
xi The resurrettion of the body.
xii And the lyfe euerlastyng. Amen.

Here folowe certayne notes
for the better vnderstandyng
of this Crede.



First it is to be noted
that all and singular the
xii. articles, conteined in
this Crede, be so necessa-
ry to be beleued for mans
saluation, that who soo
euer wyl not constantly beleue them,
or wil obstinately affirme the contrary
of them, can not be the very membres
of Christe, and his espouse the churche,
but are very infidels or heretykes, and
membres of the diuel, with whom they
shalbe perpetually damned.

Secondly it is to be noted, that all
true cristen men ought and must moste
constantly beleue, mainteyne & defende
all those thynges to be true, wbyche be
compre-

THE NOTES.

comprehended in this Crede, and in the other. ii. credes, wherof the one is bled to be sayd at masse, and is approued by the auncient generall councelles, and the other was made by the holy man Athanasius: And also al other thynges whiche be comprehended in the hole body and canon of the bible.

Thirdely that all true christen men ought and muste not onely repute take and holde all the sayde thynges for the most holy, most sure, and most certaine and infallible truthes of goddis word, and suche as neyther ought ne can be altered or conuelled by any contrary opinion or authoritie: but also muste take and interpretate al the same thynges accordyng to the selfe same sentence and interpretation, whiche the wordes of scripture do signifie, and the holy approued doctours of the church do agreably intreate and defende.

Fourthly that all true christen men ought and must vtterly refuse and condempne all those opinions, contrary to the sayd. xii. articles of our crede, whiche were of longe tyme paste condemned in the. iiii. holy councils, that is to say

B. iii.

say

THE FIRSTE

say in the councell of Nice, Constanti-
nople, Ephese, and Calcedonense.

¶ The fyrst article.

I beleue in god the father al-
myghty, maker of heauen and earth.

FOR the playne vnderstandynge
herof, euery material word of this
article shalbe declared herafter.

God. And fyrst we muste knowe, that God is
a spirituall and an inuisible substance,
or nature, of infinite power and eter-
nal, without begynning or endyng, and
of incomprehensible knowledge, wyse-
dome, goodnes, iustice, and mercy, and
that there is but one very god, thre per-
sons, the father, the sonne, and the holy
gost, and that these thre persons be not
thre goddis, but al one god, one nature
one substance, al one euerlasting essence
or being, & al like and equall in myght,
power, wisdom, knowlege, ryght wys-
nes, and all other thynges belongynge
vnto þ deitie. And that besyde or with-
out this god, there is none other god.

Father. **N**otwithstanding we muste knowe, that
god the father is the first person in tri-
nitye, and father of his onely begotten
sonne, the seconde persone in Trinitie,
and

THE NOTES.

and that he dyd beget him of his owne substance, by eternall generation, that is to say, by generation, that neuer had begynnynge.

And where this article conteineth, that god the father is Almighty, it is as much to say, as that he may do al thinges that he wyl, in heuen and in earth, and nothynge is to him impossible, and that his godly power and might excelleth infinitely, and incomparably al othre powers, in heauen, earth, and hell: so that all other powers, whiche be in heauen, earth, or hell, be nothynge as of them selues, but haue all theyr myght force and strength of him, and be al subiecte vnto his power, and can not resyst or let the same. And althoughe God be omnipotent, and of infinite power, yet he is not authour or worker of any sin: for whan soo euer any synne is done by any creature, the same is wrought by the malice of the deuyl, or free wyl of man, onely by the sufferance and permission of god, and not by the working and power of god, in styrrynge vp, furtherynge, or assistynge the malice of the euyl thought or deede.

This attycle conteigneth further,
B.iii. that

THE FIRST

that god the father almyghty, dyd at the beginning create, fourme and make of nought, heauen, and earthe, and all thinges visible, and inuisible, and that he dyd gyue vnto them, al theyr power and myght, and so he doeth from tyme to tyme continually preserue, gouerne, susteine, and mainteine the hole world, and all creatures therein, by his onely goodnesse and hyghe prouidence, in soo muche that without his cōtinual working, nothyng shuld be able, any while to continue.

And for the more euident and playn vnderstanding of the first parte of this article, whiche is *I* beleeue in god, it is to be noted, that we must not only beleue stedfastly, that god is, & that he is true in all his wordes and promises, & that he is omnipotent, and creatour of heauen and earthe, and so forth: but we muste also with thys our belefe, loue god, and cleaue onely vnto him, & that with all our harte and power, and soo continue and dwel styl in him, by loue. It signifieth also, that we muste obey vnto his wyl, as wel in all our inward thoughtes and affections, as also in al our outwarde actes and dedes, & that we

ARTICLE.

we must abhorre al vice, and not wishe
or desyre of god, any euill or vngodly
thing. It signifieth also, that we muste
constantly betake and commyt our sel-
ues, & all ours holely vnto god, & fyre
all our hole hope, trust, and confidence
in hym, and quiet our selues in him, be-
leuing perfectly and assuredly, that he
wil in dede shew no lesse goodnes, loue,
mercy, grace, and fauour vnto vs, than
he promisseth by his worde to doo with
vs, vsyng our selues as afore is sayde.

This maner of belcfe we ought to
haue in no creature of god, be it neuer
so excellent, but in god onely: and ther-
fore in this Crede, the sayde maner of
speakyng, I belene in, is vsed only in the
thre articles, whiche concerne the thre
persons in trinitie, that is the Father,
the Sonne, and the Holy Goste.

The seconde article.

And in Jesu Chyriste his
onely sonne our lozde.

FOR the vnderstandyng of thys
second artycle, it is to be knowen,
that Iesus Chyriste is the onely beg-
got-

THE SECONDE

gotten son of almighty god the father, & that he was begotten of his godly nature & substance eternally, & that he is very god, the same substance with god the father, & the holy goste, vnto whom he is equal in al thinges of þ godhead. And although we christen men, may be called the chyl dren of god by adoption and grace, yet onely our sauour Iesus Christ is god þ fathers sone by nature.

We must know also and beleue, that Iesu Christ, was eternally preordened and appointed, by the decree of the hole Trinitie, to be our lorde, and to redeme and bryng vs from vnder the dominion of the deuil and syn, vnto his kingdom lordshyp, and gouernance, and therefore is worthily called, Iesus, that is to say sauour: and Christe, that is to saye, anoynted kynge and priest, & Lorde, that is to say, redeemer and gouernour, for he hath done & fulfilled for all mankynd the very office both of a priest, and of a king, & lord. Of a priest, forasmuche as he hath made sacrifice & oblatiō on the croste, in that he there wyllyngly suffered his naturall body to be slayn, & his bloude to be shed for remission of syn, & so was both the priest & the sacrifice it selfe

ARTICLE.

selfe. And of a king and lord, in that he hath lyke a moste mighty conquerour, overcome & utterly oppressed his enemies, & hath spoiled them of the possession of mankynd, whiche they wan before by fraude and deceit, by lying and blaspheming, & hath brought vs nowe into his possession and dominion, to reigne ouer vs in mercye, lyke a moste louyng lord and gouernour. And therfore in this article we call hym **Our lord.**

And although this word Dominus, diuers tymes is translated into our englysh tongue, the lord, and the place and circumstance of scripture, oftentymes requireth the same, yet among vs christen men, in our cōmon speche, when we speake of Christ and cal him **Lord**, it is most mete & cōuenient, that we cal him **Our lord**, to sygnifie & admonysh vs, that we be his peculiar people, redemed by him, & delyuered fro the dominion & the captiuitie of the deuyl, & be made his owne propre & obedient seruantes, after whiche sorte, the heathen people (bycause of theyr infidelitie) be nether his seruauntes, ne partakers of his benefites, and therfore can not say, & call hym (as christen men do) **Our lord.**

The

THE THIRD ARTICLE,

Whiche was conceived by the
holy gost, boyn of p^r virgin Mary

FOR declaracion of this article,
ye shal vnderstande, that when the
tyme was come, in the whiche it
was before ordeined and appointed, by
the decree of the hole trinitie, that man
kynd shuld be saued and redemed, than
the sonne of god, the seconde person in
trinitie, and very god, descended from
heauen into the worlde, to take vpon
him the very habite fourme and nature
of man, and in the same nature to suf-
fer his glorious passion for the redem-
tion and saluation of all mankynde.

AND for farther declaracion herof,
it is to be consydered, that before the
comynge of Christe, mankynde was
so blynded and drowned in synne, that
the true knowledg of god was euerye
where in the worlde forgotten, and his
lawes broken, not only by the gentiles
in all other nations, but also by the
iewes, the chosen people of god, to whō
god had by his seruant Moyses gyuen
his lawes, wher by they might knowe
howe to auoide synne and please hym:
and

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and where those lawes gyuen by God,
were often by the transgressed, yet al-
myghty God dyd from tyme to tyme,
sende to them his prophetes, inspired
with his holpe spirite, bothe to admo-
nysh them of theyr synnes, and to tea-
che them how they shuld truely vnder-
stande and obserue the sayd lawes, gy-
uen by his seruauant Moyses. After the
whyche admonitions many tymes soo
gyuen by the prophetes, and nothyng
regarded, almighty god of his infinite
goodnes, and inestimable mercye, for
the loue that he bare to mankynde, did
sende at the last into the world his on-
ly begotten sonne, beyng his eternall
wysedome, by whom in the begynnyng
he dyd create heauen and earthe, and
all creatures in them, to take vpon him
mans nature, for to redeme mankinde,
and to teache the worlde the truthe of
his lawes, and by what meanes the
worlde myght by fayth to be gyuen to
his wordes and doctrine, amende their
lyues, and attayne to come to the lyfe
in heauē folowing him in his doctrine,
who was the Waye, to come to the fa-
ther, the Truthe, to attayne the knowe-
lege of the father, and the Lyfe it selfe,
wherin

THE FOYRTH

Mar. xvii.

wherin he shuld finally leade them, to come vnto the father, vnto whom god the father commaundyng the world to gyue full credence, sayde to all men, Ipsum audite, heare hym.

Wherfoze the sayde sonne of god, in the wombe of the blessed virgin called Mary, did take vpon him of her very fleshe, nature, and substance, mans nature, and beyng conceived by the holy gost, was borne of her body, and dyd vnite and coniopne togyther the same nature of man, taken of the substance of the sayde moste blessed vyrgin, with his godhead in one persone, with suche an indissoluble and inseperable knotte and bonde, that he beyng one persone Iesus Christe, was, is, and euer shalbe in the same person, very perfecte god, & very perfecte man, whyche holy worke of the incarnation, was not wroughte by the seede of man, but by the holpe goste in the sayd moste blessed virgyne, without any motion of concupiscence or spotte of sinne, & was accomplyshed without any violation or detriment vnto the virginite of that blessed virgine saynte Mary, who bothe in the conception and also in the byrthe & natiuitie of our

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of our saulour Iesu Christe, her childe,
and euer after reteined still her virginis-
tie pure and immaculate, and as clere
without blotte as she was at the tyme
that she was fyrste borne.

The fourth article.

Suffered vnder Ponce Pylate,
was crucified, dead, buried, and
descended into hell.

FOR declaracion of this article, it
shalbe expedient briefly to repete
the processe, of a great parte of our
saulour Christis life, from þ beginning
vnto þ time of his most glorious passiõ
with the same passion also, and the des-
cense of his soule into hel. wherfore we
must vnderstande, that Christ very god
& man, after he was conceived & borne
of his blessed mother, waxed and liued
forth here in the worlde, vntyl he came
vnto the .xxxiii. yere of his age, & that
in al this time of his lif, he suffred & en-
dured for our sakes & our welth, & also
for our exāple, much bodily affliction,
muche labour, much trauayle, much
hunger, thirst, & pouertie, much iniury &
ignominy, & many other such miseries
and

THE FOVRTH

and infirmities, as all mortall men be subiecte vnto (syn and ignorance onely excepte) and so passed ouer all the hole course of his life, euen from his natiuitie vntyl his death, in such perfect obedience vnto the lawes of god and man, accor dyng to the wil of his father, and in suche perfecte innocency of lyuynge, that no faute or blame of liuing, ne any offence or transgression coulde iustely and truly be layd against him: and yet the blind, ignorant, and obstinate Iwes replete with enuye and malyce, as the very membres of the deuyll, by whom they were prouoked and enduced therunto, laboured continually by all craft and meanes they coulde, to destrope hym, and at length conspyr ynge togyther, they toke him, sear ching, and procuryng false wytnesse to accuse hym, & after they had bette him, and spette in his face, and vsed all the villany they coulde vnto him, they bounde him and brought him before Pontius Pilatus, beyng than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they moste falsely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, & moued

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moved sedition amonge them, and as a
trattout against the emperor of Rome,
after which accusations our said saui-
our and redemer Jesus Christ was gre-
noufely scourged, by the commaunde-
ment of pylate, and had a crowne of
thorne put vpon his heade by the soul-
diours of the garrison, and was by
them not onely most spitefully mocked
and scorned, but also moste cruelly tor-
mented and afflicted, and after this he
was at the last in publike & open iuge-
ment, condemned by the sentēce of the
sayde iudge, to be crucified, to the in-
tent he shuld suffer that kynd of death,
whiche amonge the Jewes was euer
most abhorred & detested, and accomp-
ted to be the most shameful and cursed
of all other: and so accordynge to the
sayde sentence, the souldiours of the
garrison crucified hym, that is to say,
they nayled hym through handes and
feete to a crosse, and hanged hym vpon
the same betwene two theues, vpon a
certayne hyll called Caluary, vntyl he
was deade: and after he was thus
deade, one Joseph of Aramathia, be-
ing one of Christis disciples, obtained
lycence of the sayd iuge, to take downe
the

THE FORTH

the blessed body of our sauyour IESVS CHRIST frome the sayde crosse, and that done, he and an other of Christis disciples, called Nicodemus, wrapped and folded the same body in a cleane linnen, and so layde it and buried it in a newe graue or sepulchre, whiche the sayd Ioseph had made of stone, wherein there was neuer man buried before. And after he was thus crucified, and deade vpon the crosse, he descended in soule into hell, and losed the paynes or sorowes therof, wherewith it was not possible that he shulde be holden, and conquered and oppressed bothe the deuyll and hell, and also deathe it selfe, wherunto all mankynde was condemned by the fall of our forefather Adam into synne.

The processe of our sauyour Iesus Christis life, deth, buriall, and descense to hell, thus declared, it is specially to be noted, & to be beleued for a certayne truthe, that our sayd sauyour, in al the tyme of his most bytter and greuous passyon, & in sufferynge his most painfull & cruel deth, not onely indured and susteyned for our redemption all the paynes and iniuries, and al the opprobries
and

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and ignominies, whiche were done to him, most patiently without resistance, and lyke an innocent lambe: but also that he did wyllyngly and gladly suffer this crosse, and this kynde of death for our example, that we shuld folowe the steppes of hym, in pacience and humilitie, and that we shulde beare our owne crosse, as he dydde beare his, and that we shoulde also hate and abhorre all synne, knowynge for surerie, that who so euer dothe not in his hart, hate and abhorre synne, but rather accompteth the breache and violation of goddis commandement, but as a lyght matter, and of smalle weyght and importance, he esteemeth not the pryce and value of the passion and deathe of Christe, accordynge to the dignitie and worthynes therof.

¶ The fyfte article.

¶ And the thirde day he rose agayne from death.

By this article it apperith, how our sauntour Iesus Christ after he had conquered & spoiled the deuyl and
hell,

THE FIFTE.

hell, he retourned agayne from thens lyke a most mighty kynge and conquerour, in triumph and glory, and so resumed and toke agayne his blessed naturall body, the thirde daye after his said deth. And so doing rose out of that sepulchre, in his natural & perfect manhode, that is to say, in his soule, and in the selfe same body, whiche was borne of the virgin Mary, and did hange vpon the crosse. After which resurrection, he was conuersant in the world, by the space of forty dayes, and dyd eate and drynke with his apostles and his disciples, and preached vnto them, and authorized them to go forth in to the world, to manifest and declare, that he was the very Christ, the very Messias, and the very god and man, which was promised in scripture, to come to saue and to redeme all those, that beleuyng in him, ordered them selues, in obeieing and folowynge his preceptes and commandementes accordingly.

In this article of resurrection, it is to be noted, that there is nothyng, that can in all aduersitie and trouble, be more ioyefull and comfortable vnto vs, than the belefe of this article, that
Christe

ARTICLE.

Christ rose again from corporall death to lyfe, and that we shall also doo the same. The faith and belefe of this (yf we do continue in luyng well) is our victory and triumph ouer the deuyl, hell, and deth, and a speciall remedy, to put away the horrcour and feare of them, forasmoch as hereby we be assured, that as deth could not hold Christ: euen so it can not holde vs, whiche are by a christen fayth, the very members and body of Christe, but that we shall ryle from death, and lyue agayne in glory, with hym euerlastyngly, if we order and conforme our wylle in this worlde to his preceptes. And the only hope herof, shuld make vs not to feare the aduersities in this worlde, bicause we luyng as afore, be assured to haue a better and more glorious lyfe after this, as saint Paule writeth to the Corinthians, saying: If we christen men had no hope of other lyfe than this that is present than were we the most myserable of all men. But now Christe is rysen agayn from deth, and hath declared thereby, that there is a lyfe after this lyfe, whiche al christen men hope to come to. Accordynge hereto saythe saynte Augustine, All

i. Cor. xv.

Liii the

THE FIFTE.

Hebr. xi. the hope of our fayth standeth in this
 poynt, that we shall rise agayn. This
 made the faythfull and good men (of
 whom saint Paule speaketh to the He-
 brynes) to refuse to be preserued frome
 bodily death, by cause they looked assu-
 redly for a better resurrection.

Rom. iiii. Of this article the epistles of saint
ii. Tim. ii. Paule, and the newe testament be ful,
Act. i. to the Romaines he writeth, Christ rose
& ii. agayne for our iustification: to Timothee he
 saith: Remembze that Iesus Christe is ry-
 sen agayne from deathe. The apostles be-
 sydes other names pertainyng to their
 offyce, be specially called the wytnes-
 ses of Christis resurrection, the whych
 resurrection, as it was by many & sun-
 dry apparitiōs and other infallible ar-
 gumentes, declared and proued vnto
 them, so they dyd in all places, & at all
 tymes open and inculcate the same, as
 a special and a chief article of Christis
 doctrine, wherein shuld depende & reste,
 the great comfort and solace of al true
 and faythfull beleuers in Christ.

Moreover by this article it is not
 onely confyrmed vnto vs, howe the na-
 turall body of man, shall after the cor-
 poral

ARTICLE.

for all death and departing out of this present lyfe aryse agayne, as is befor expressed, but also by this resurrection of our sauour Christe, we be admonished, that as Christe after his deathe, rose agayne, so we dyenge from synne, shulde ryse ageyne, & walke in a newe life of spirite and grace.

¶ The sixte article.

¶ He ascended into heauen, and sitteth on the right hand of god the father almighty.

This article conteyneth, howe our sauour Iesus Christe, after that he had perfectly accomplished and performed the hole mystery of the redemption of mankynde, by his incarnation, his byrth, his passion his death, his butiall, his descendyng into hell, and rysyng agayn from deth to lyfe, and after he had bene here in earthe, conuersant with his apostles & disciples, by the space of forty dayes, after his resurrection, whan he was amonge the apostles, he in their sight ascended vp into heauen, in the verye same his naturall bodye, whiche was

THE SIXTE

borne of the blessed virgin his mother, and was crucified vpon the crosse, and so did withdrawe his accustomed visible conuersation, from the presence of his apostles, and from the bodily sight of al other creatures. By remembrance wherof, bothe they and we shulde here in earthe eleuate and lyfte vp our hole hartes mindes desires, & al affections, from earthely thynges, and frome all carnall and worldly cares, towardes heauen and heauenly thynges, and so shuld by his grace prepare our hartes, and make our selues mete and apte to receyue his spirituall gyftes, whyche he sendeth into the worlde.

In this artycle also is exprest, howe our sauour Christe, being ascended in to heauen, sitteth on the ryght hande of god the father, that is to say, hath and shal euer haue communicate vnto hym of god the father, glory, honour, felicitie, power, and euerlastyng monarchye, gouernaunce, rule, and dominion ouer all the principates, potestates, powers, dominions, and ouer al creatures, that can be named eyther in this worlde, or in the worlde to come, to be ordeyned kyng of all kynges, and
lo; de

ARTICLE.

lorde of all lordes, and all thynges in heauen and earth, to be caste vnder his fete and made subiect vnto him, and he is appointed the onely head of the vniuersal catholike churche, which is his mysticall bodye. And lykewyse as the heade alwayes excelleth all the other membes: so Christ doth excelle incomparably in honour and dignitie, al the membes of his said body, the Church, wherof he is the onely perfection and consummation, and is also the onely eternall prieste & byshoppe of his sayd churche, that is to say, the onely mediator betwene god & mankynde, the redemer, intercessour, and aduocat, for the remission of synnes, as hereafter in this booke it shal moze at large appere.

And it is to be noted, that although the intercessyon & mediation by praiere of sayntes departed, and of suche the members of the catholyke churche, as be yet lyuynge on earth, be good, acceptable and profitable vnto vs, yet that is only by the mediation and intercession of Christe our heade, in whom god the father is pleased and cōtented, and through whome sayntes departed this lyfe, & raigning in heauen with Christ,

L. v.

and

THE SIXTE

and suche as truely confesse Christe in the churche catholike, yet lyuyng, may and do effectually pray for vs, and therefore be of vs also auaylably prayed vnto, that is to say, desired to pray for vs: accordyng wherunto all common prayers of the churche, ought to be alwaies finished and ended, with a remembrance of our sauour Iesu Christ, In whom, by whom, and for whom, all is accepted of god, & without whom, nothyng can be effectually done or graunted.

And therefore it is moch to our comfort, to remembre the exaltation of mans nature in our heade, our sauour and redeemer Iesu Christ, which inseparably and indissolubly conioyned and vnited to the deitie, in the person of hym, sitteth on the ryght hande of god the father almighty, by communion of preeminence and power, as before is expressed, wherby we be certified, how our sauour Iesus Christ is god, equall to god the father in godhead, and therein not inferiour vnto hym, and therefore to be honoured, worshipped, loued, & dread, feared and trusted on, beleued and hoped on, as on very god almyghty, to whome nothyng is impossible, and yet
be

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he is man also, which hath experience of our infirmities, and can and wylle mercyfullye haue compassion on the same, who ascended vnto heauen, to send gistes vnto me, wherby we might be able & strong to passe ouer this transitory lyfe to the pleasure of god, and the attenyng of euerlastyng lyfe. Ephe. iiii.

¶ The seventh article.

¶ From thens he shall come to iudge the quicke and the dead.

In this attycle it is declared howe our sauyour & redemer Iesu Christe shall come from thens, that is to say from heuen, to the which he ascended and commynge in his maiesty and glory, shall than in the very visibill forme of his naturall body, appere vnto the bodily eyes of al the peple of the world in his perfect manhode, and in the selfe same body, wherin he ascended, to the inestimable comfort and reioyce of the good, and to the extreme terrour & confusion of the wycked. Where beyng accompanied with his holy aungelles his ministers, waytyng vpon hym, he shall sytte openly in the cloudes of

THE SEVENTH

of the aer, and shall iudge all, quicke and dead, accordyng to truthe and iustyce: and accordyng to his holy word expresse in scripture, that is to say, accordyng to euery mans owne workes & dedes, done by hym in his lyfe time, whiche workes and dedes shall be examined, discusst, and tried, not after mens owne fantasy and inuention, without authoritie and ground of scripture, but accordyng to the commandement of god, and the techyng of Christ & his apostles, for at that day of iudgement, al the people of the world, quick and deade, that is to say, as welles all those, whiche shall be founde on lyue in the worlde at that day, as also all those, whiche euer syth the creation of Adam lyued here in this worlde, and died before that day, shall come and appere afore the presence of Christ in their very bodies and soules.

And whan they shall be so gathered and assembled together, our sauour Iesus Christe, shall pronounce the synall sentence and iudgement of euerlastyng saluation, vpon all those personnes, whiche in theyr lyfe time obeyed and conformed them selues vnto

to

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to the wyll of god, and exerceyed the
workes of ryght beleefe and charitie, Rom. ii.
& so perseuering in well doynge, sought
in their hartes and dedes, honour, glo-
ry, and lyfe immortall: And contrary,
vppon all those, whiche in their lyfe
tyme, were contentious, and dydde re-
pugne agaynst the wyll of god: and fo-
lowed iniustyce and iniquitie, rather
than truthe and vertue, our sauour
Christe shall than and there pronounce
the sentence of euerlasting punishment
and dampnation. In whych sentence
there shalbe made a perfecte separati- Mat. xxv.
on or diuision, betwene these two soz-
tes of people, that is to saye, betwene
the shepe and the goates, the corne and
the chaffe, the good and the badde, the
blessed and the cursed, the membres of
his bodye, and the membres of the de-
uyll, and soo the good and the blessed,
being vppon his ryght hande, he shall
clerely and perfectly delpyer them for
euer, from the power and malice of the
wycked, and from all the peynes and
euyl, and so take them all vp with him
into heauen, there to be crowned and
rewarded in body and soule, with ho-
nour and glozpe, and euerlastyng ioy
and

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and peace, whiche was prepared for them from the beginning of the world. And all the other, whiche shall be iudged to euerlastyng peyne and deathe, beyng vppon his lefte hande, he shall sende them downe into hell, there to be punished in body and soule eternallye with fier, that neuer shall haue ende, whiche was prepared from the begynnyng of the world, vnto the deuyll and his aungelles.

And here it is especially to be remembered, howe this article was for great considerations added immediatly, and conioyned vnto the former articles, and chiefly to the intent that no man shulde in his lyfe tyme, presume vppon the sayde benefytes of Christe, or take occasion of carnall lybertie or securitie, and so liue without feare to transgresse, or without regarde to obserue the commaundementes of god: but rather that euery good christen mā, shuld in euery parte of his lyfe, haue a continual remembraunce and respect, vnto the last day of iudgement, and so be in continual feare, to committe any thing contrary to the wil of god for the which he myght deserue, to haue the sentence
of

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of euerclastyng damnation, pronounced
vppon him. For this is certainly true,
that at that daye, euery man shall be
called to an accompte of his life, & shall
be than finally iudged, accordyng to
his workes, good or badde, done in his
life time, that is as saint Paule sayth: Rom. fi.
to them that perseuere in well doyng,
and labour to attaine glory, honour, &
immortalitie, shall be gyuen life euerc-
lastyng: and to them that be conten-
tious, and obey not the truthe, but fo-
lowe and do iniustice, shall come indi-
gnation, yre, affliction, trouble, and
paynes euerclastyng.

In this article it is further to be
noted, that lyke as there is nothing
more certayne vnto vs, than that we be
all mortall and shall ones dye, and yet
no mā liuynge knoweth the time whan
he shall dye: euen so there is nothyng
more certayne, than that this day of
iudgement shall ones come, and yet the
houre and time whan it shall be, is hid-
den and kepte secreete from the know-
ledge of all men and aungelles, and
is reserued to the onely knowledge of
god. Whiche thyng procedeth of his
onely goodnes towarde vs, and is
done,

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Done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study and endeuour, to walke in the wayes of god, that is to say, in suche fayth, hope, and charitie, as god requyren of vs, and so prepare our selues, and order our lyuyng towards god, that we may be in a redynesse at all tymes, whan soeuer it shall please God to calle and summon vs, to appere before him in the sayd generall iudgement, there by his mercy & goodnes to receiue the crowne whiche he promysed vnto all men that do feare him, and loue him, and walke in his wayes.

¶ The eyght article.

I beleue in the holy gost.

TH E Holy goste is the thyrde person in Trinitie, very god and lord, author and former of all thynges created, and procedeth bothe from god the father, and from god the sonne, one with them in nature and substance, and of the same euerlastyng essence or beinge, whiche the father and the sonne be of, and equall also vnto them

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them bothe in almyghtynes of power, and in the worke of creation, and all other thynges perceyving vnto the deitie or godheade, wherfore he is also to be honored and glorified, equally with them both.

This holy goste, whiche is the spirite of god, is of his nature al holy, yea holynes it selfe, that is to say, he is the onely goste or spirite, whiche with the father and the sonne is, was, and ever shalbe the autout, causer, and worker, of al holines, puritie, and sanctimonie, and of all the grace, comfozte, and spiritual life, which is wrought, and cometh into the harte of any man, in so muche that no man can thynke well, or do any thyng that good is, but by the motion, ayde, and assistance of this holy spirite, neither it is possible, that the deuyl, or any of those euyl spirites, whiche doo possesse and reigne in suche persones as be subiecte vnto synne, can be expelled or put out of theym, but by the power of this holy spirite, neyther it is possible, that the hart of any man, being ones corrupted and made as prophane by synne, can be purged, purified, sanctified, or iustified, without the

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worke

THE EYCHT

Woike and operation of this holpe sp^{ir}ite, neither it is possible for any man, to be reconciled vnto the fauour of god, or to be made & adopted into the numbre of his children, or to obteyne that incomparable treasure, whiche our sauiour Iesus Christe hath purchased and layde vp for mankynde, onlesse this holy spirite shall fyrste illumine and lighten his harte, with the righte knowlege and faithe of Christ, & styrre hym by grace, to haue due contricion and penaunce for his synnes, and shall also instructe hym, gouerne him, ayde hym, directe him, and indue him, with suche spirituall gyftes and graces, as shal be requisite and necessarpe to that ende and purpose.

Moreover this holy spirit of god, is of his owne nature, full of all goodnes and benignitie, yea goodnes it self, from whom procedeth, all and singular graces & giftes of feare, wisdom, vnderstanding, counsel, strength, faich, charitie, hope, and all other, whiche be gguen, conferred, and distributed vnto vs mortal men here in the earth at his owne wyll and dispensation, and that no man can purchase or obteyne, ne yet receyue

ARTICLE.

retetue or vse any one of them, without
the specyall operation of this holy spi-
rite, which gyftes neuerthelesse he gi-
ueth not, nor dispeseth the same equal-
ly, and vnto euery man in lyke, but he
diuideth theym, particularly and spe-
cially to euery membre of the churche,
as is mooste necessary for the hole body,
and in suche plentye and measure, as
vnto his godly wyll and knowledge,
is thoughte to be mooste beneficiall and
expedient for the same: Al which thin-
ges he dothe of his mere mercy and
goodnes, freely and about our deser-
uynge.

Farthermoze this holy spirite is
of his owne nature, ful of charitie and
holpe loue, yea charitie it selfe, frome
whome procedeth all charitie, and soe
by his godly operation is the bonde
and knot, wherewith our sauour I E-
S V S C H R I S T E, and his mooste
deere espouse the churche (whyche is
also his mystical body) be vnited, knit,
and conioyned togyther in suche per-
fecte and euerlastyng loue and charitie
that the same can not be dissolued or se-
parated: And ouer this is also the very

Dii

bond

THE EYCHT

bond and knotte, wherby all and euery one of the very members of Christis church and bodye, be vnited, coupled, and conioyned, the one of them with the other in mutuall loue and charitie.

Also this holy spirite of God is the spirite of trouthe, and the autour of all holy scripture, contained in the hole canon of the Bible, and dyd not onely inspire and instructe al the holy patriarches and prophetes, with all the other members of the catholyke church, that euer was frome the begynnyng of the world, in all the godly trutthes and verities, that euer they did know, speake, or wyte, but also descended and appeared in the symillitude and lykenes of syery tongues, and dyd lyght vpon the apostles and dysciples of Christe, and inspired them with the knowlege of al truth, and replenyshed them with heauenly gyftes and graces: and shall be continually presente in the catholyke church, and shal teache and reuele vnto the same church, the secretes and mysteries of al trutthes, whiche are necessary to be known, and shal also continually frome tyme to tyme, rule, directe, gouerne, and sanctifie the same church

ARTICLE.

churche, and gyue remission of synnes,
and all spirituall comfozte, as well in-
wardely by secrete operations, as also
outwardely by the open ministracion
and efficacy of the word of god, and of
the holy sacramentes in the sayd chur-
che, and shall endue it with al suche spi-
ritual graces and gyftes, as shalbe ne-
cessary for the same.

Finally it is to be noted, that albeit
holy scripture doth worthely attribute
vnto the holy goste, our sanctification,
our iustification, and all other benefi-
tes, whiche Christe by his passion hath
merited and deserued for vs, yet neuer-
thelesse the same be also the workes of
the hole trinitie, and be not to be sepa-
rated in any wyse, although scripture
commonly doth attribute them vnto
to the holy gost: For in like ma-
ner doth scripture attribute
power vnto the father,
and wisdom vnto
the sonne, which
neverthelesse,
be comon
vnto al
thre.

✱

D.iii.

The

THE NINTH ARTICLE.

The holy catholyke church.

AFTER the eyght articles of our belefe, in whiche we knowledgē goddes myght and power in the creation of the worlde, his mercy and goodnes in our redemption, & his spirituall benefites exhibited and gyuen to vs by the holy gost, foloweth the ninth article, in whiche we declare, that we doo beleue and confesse the maner of goddis working, in calling vs to haue fruition of hym, and to be made partakers of his sayde benefites.

Wherfoze we muste vnderstande, that besydes the inwarde and secreete calling, whiche god hath alway vsed, and yet stil doth vse, he hath also ordeined an outward callinge of the people vnto him, by preachyng of his most holy worde, vpon whiche outwarde callinge, the people yelding, assenting, and obeyinge to the same word of god, & receiuing it also with true faith & the sacrament of baptisme (as Christes lawe requirerh) be named in scripture Ecclesia, that is to saye, an assemble of people

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ple called out from other, as from infidels or heathens, to one faith & confession of the name of Christ, which word Ecclesia, is in englyshe called *a* churche.

And it is to be noted specially, that in our englyshe tongus, by the worde *Churche*, we vnderstande not onely the hole multitude of people, which be called of god to one faythe, be they of the clergy or of the laymen, but also by the same word we signifie the place, wherin the worde of god is commonly preached, & the sacramentes ministred and vsed, and call that the churche: to encrease wherof at this tyme in this article is parte of our entent, but onely of the assemble and company called to professe Christe in one faythe, whiche in this article is named the *holy churche*,

For all be it in thys assemble of menne, called by the worde of god, and receyued by faythe and baptisme, be many euyl men, many synners, many that tourne by true penance to grace, & sometyne yet fall agayne, some after their tourne by true penance, still perseuer & increace in goodnes, many that fal & neuer ryse agayn: so that spotted,
Dill blottes

THE EYCHT

blottes, and imperfections, appere evidently in this church, and many tymes in the more part therof: Yet neuerthelesse because the calling is of it self holy, the caller also holy, and the ende of the calling holynes, with this also that the people so called, professe holynes, and make a body, wherof the only heade our sauour Christ is moste holy, and holynes it selfe, by the merites of whose passion they be relieved and noryshed with diuerse holy sacramentes, and be in theyr callinge indued with moste speciall holy gyftes and graces of almighty god, about therof, and by his holy spirite directed and gouerned in the same, soo long as they by folowynge theyr concupiscence, the deuyl, or the world, fall not from that state: For these causes (although some members therof be euill) the church is called holy church, takynge the name of holy, of that, that Christe the onely heade is holy, the caller holy, the profession and callinge holpe, and the ende holynes, whiche of very duety ought to be in all them, that be called, and is in deede in suche members as continue and persewere in that holy calling.

And

ARTICLE.

And for so much as god of his goodnes calleth people, as afoze, without acception of persones, or priuiledge of place. Therfore his holy churche is also Catholyke, that is to say, not limited to any one place or region of the world, but is in euery place vniuersally thorough the world, where it pleaseth god to call people to him, in the profession of Christes name and fayth, be it in Europe, Affrike, or Asia. And althese churches in diuerse countreys scuerally called, although for knowledge of the one from the other among, them they haue diuers additions of names, & for theyr mooste necessary gouernement, as they be distincte in places, soo they haue distincte ministers and diuers heades in earth, gouernours, and rulers, yet be al these holy churches but one holy church catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our onely lorde and sauour Iesu Christe. and gouerned by one holy spirite, whiche teacheth to this forsayd holy churche, one truth of goddis holy word, in one faith and baptisme. And this church is relieved, nourished, and fortified, by his holy

D.v.

and

THE NINTH

and inuincible word and his sacramen-
tes, whiche in all places haue eche of
them their own propre force & strength,
with gyftes of graces also, dystribu-
ted by the goodnes of almighty god in
all places, as to his wysedome is sene
conuenient.

Wherby it appereth, that the vni-
tie of these holy churches, in sundry pla-
ces assembled, standeth not by knowle-
ginge of one gouernour in earthe ouer
all churches. For neyther the hole chur-
che catholyke togyther, nor any parti-
cular churche aparte, is bounde to ac-
knowledge any one vniuersall gouernor
ouer the hole church, other than Christ,
althoughe by suffrance of some princis
and potentates, not being truly instru-
cted in the worde of god, by suche as of
duetie both to god and them, ought to
haue declared the truth of scripture to
them, and by hipocrisie and vsurpati-
on of the see and court of Rome, the bi-
shop of the same, gyuing him self more
to worldly policy, than to the executi-
on of his duetie, hath long tyme gone
about to obtaine & establishe vnto him
selfe, suche an vniuersalle auctoritie,
and hath by abuses alwayes compac-
sed

ARTICLE.

sed to cause other, to vphold and main-
teyn the same, contrary to goddis law,
as more largely shalbe declared in the
sacrament of orders.

The vnitie therfore of the church,
is not conserued by the bpschop of Ro-
mes auctoritie or doctrine, but the vni-
tie of the catholike churche, whiche all
christen men in this article do professe,
is cōserued and kepte, by the helpe and
assistance of the holy spirite of God, in
reteynnyng and maynteynyng of suche
doctrine and profession of christen faith
and true obseruance of the same, as is
taught by the scripture & the doctrine
apostolike. And particular churches
ought not in the said doctrine so accep-
ted and allowed, to vary one from an
other, for any lucre, arrogance, or any
other worldely affection, but inuola-
bly to obserue the same, so that by rea-
son of that doctrine, eche churche that
teacheth the same, maye be worthily
called (as it is in deede) an apostolyke
churche, that is to say, folowynge suche
teachyng as thapostles preached, with
ministration of suche sacramentes, as
be approued by the same.

And this vnitie of the holy churche
of

THE NINTH

of Chyſte, is not deuided by diſtance of place, nor by diuerſitie of traditions and ceremonies, diuerſely obſerued in diuerſe churches, for good orde of the ſame. For the church of Corinthe, and of Epheſe, were one church in God, though the one were farre diſtante in place from the other: And though alſo in traditions, opinions, and policies, ther was ſome diuerſitie among them. lyke wyſe as the church of Englande, Spaine, Italy, and Poole, be not ſeparate from the vnitie, but be one church in god, notwithſtandynge, that among them, there is greate diſtance of place, diuerſitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or eſtimation of the ſame, as one church peraduenture doth eſteeme theyr rites, traditions, lawes, ordinances, and ceremonies to be of more vertue & efficacie, than another church doth eſteeme the ſame. As the church of Rome doth affirme certaine of their lawes and ordinances, to be of ſuche eſtimation, that they be of equall force with the worde of god, and that who ſo euer diſobeith or tranſgreſſeth the ſame, committeth
Deadly

ARTICLE.

deadly synne: Yet we perceiuinge the same, to be discrepant from the truthe of scripture, muste nedes therein dissent from them. But suche diuersitie in opinions, and other outward maners and customes of policie, dothe not dissolue and breake the vnitie, whiche is in one god, one saythe, one doctrine of Christe and his sacramentes, preserved & kepte in these seueral churches, without any superiortie or preeminence, that one church by goddis lawe may or ought to challenge ouer another.

And therfore the church of Rome, beyng but a seueral church, chalenging that name of Catholyke, aboue al other, doth great wrong to al other churches and dothe onely by force and mayntenance, suppozte an vniuste vsurpation: for that church hathe no more ryght to that name, than the church of France, Spayne, Englande, or Portugale, whiche be iustely called catholyke churches, in that they do professe, consente, and agree in one vnitie of true saythe, with other catholyke churches. Thys vsurpation before reherced well considered, it may appere, that the bishop of Rome, doth contrary to Goddis lawe,

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THE NYNTH

in chalengyng superioritie and preeminence, by a cloke of goddis lawe ouer all. And yet to make an apperaunce, that it shulde be soo, he hathe and doth wreste scriptures for that purpose, contrary bothe to the true meanyng of the same, and the interpretation of ancient doctours of the church, so that by that challenge he wolde not do wrong onely to this church of England, but also to all other churches, in claiming this superiority, without any autority by god so to him gyuen. For god by his goodnes hath called indifferently and equally, al suche churches, in sundry places, as his hygh wysedome hathe thought good to assemble and call vnto him.

Moreouer the perfite beleue of this article, worketh in al true christen people, a loue to continue in this vnitie, and a feare to be caste out of the same, and it worketh in them that be sinners and repentant, great comforte, and consolation, to obtayne remission of synne, by vertue of Christis passion, and administration of his sacramentes at the ministers handes, ordeyned for that purpose, for asmuche, as god doth not ordinarily gyue suche thynges, but onely
within

ARTICLE.

within this church.

It is to be noted, that this church of England, and other known particular churches, in which Christ's name is truly honoured, called on, and professed in faith and baptism, be members of the whole catholike church, and each of them by hym selfe, is also worthily called a catholike church, when they merely professe and teach the faith and religion of Christ, according to the scripture and the apostolyke doctrine. And so every christen man ought to honour, give credence, and to follow the particular church, of that region so ordered, (as afore) wherein he is borne or inhabiteth: And as all christen people, as well spirituall as temporal, be bounde to beleue, honour, and obey our saviour Jesus Christ, the onely heade of the vniuersal church, so lyke wyse they be, by his commaundement, bounde, to honour and obey, next vnto hym selfe, christen kynges and princes, whiche be the heade gouernours vnder him, in the particular churches, to whose offyce it apperteyneth, not only, to prouide for the tranquillitie and wealth of theyr subiectes, in temporal
and

THE TENTHE

and worldly thynges, to the consecra-
tion of theyr bodyes, but also to forsee,
that within theyr dominions suche mi-
nisters be ordeyned and appoynted in
theyr churches, as can and wyl truely
and purely set out the true doctrine of
Christe, and teache the same, and to see
the commandementes of God well ob-
serued and kepte, to the welth and sal-
uation of theyr soules.

The tenth article.

The communion of saintes,
The forgiuenes of synnes.

IN THIS article be taught two
speciall frutes and benefittes,
whiche all men called of God,
and obeying to þe same calling, in their
wyl and workes, do obteyn by goddis
grace, in the sayde catholyke chutche,
whiche benefites be, the communion of
sayntes, and forgyuenes of synnes.

And here is to be noted, that al-
though this worde Sayntes, in our En-
glish tongue signifieth properly them,
that be departed this lyfe, and be esta-
blished in gloire with Christe: Yet the
same

ARTICLE.

same word *Saintes*, whereby in this article we expresse the latyne worde *Sanctorum*, is here extended, to signify not onely these before mentioned, but also al suche, as be called into this holy assemble and churche, and be sanctified in our sauyour *Iesu Christ*.

And as touchynge the Communion, that is to say, the mutuall participation of these *saintes*, ye must vnderstand, that lyke as all the partes and members whiche be lyving in the naturall body of a man, do naturally communicate and minister eche to other the vse, comoditie, and benefite of all their forces, nutrimentes, and perfections: In so muche that it lyeth not in the power of any man to say, that the meate, whych he putteth into his owne mouth, shal nourishe one particular membre of his body, and not an other, but that al and euery one particularly, shal receyue of the sayde nutriment, and of the vertue and benefite therof, more or lesse accordinge to the naturall disposition, position, and place, whiche it hath within the same body): euen so, what so euer spiritual gyftes or treasure is giuen by god, vnto any one membre of the holye
church

THE. XI. AND. XII.

of god in his sacramentes ministred in the same, as shalbe hereafter declared in their place.

¶ The. XI. and. XII. article.

¶ The resurrection of the body and the life euerlastyng.

AT THE DAY of the generall dome or iugement, whan Christ shall come (as in the seuenth article of this Crede is conteyned) and sytte to iudge bothe quyk and deade, almyghty god shall styre and rayse vp agayne, the very fleshe and bodies of all men, women, and chyl dren, bothe good and bad, christened, and heathen, that euer lyued here in this world, fro the begynnynge of the same, and dyed before that day. And although the said fleshe and bodies were deade and buryed, yea and consumed, or by any meanes destroyed, yet god shall of his infinite power make them all at that day, hole and persyt againe. And so every man generally shall resume and take agayne, the very selfe same body and fleshe, whiche he had whiles he liued here on earthe, and so shall ryse frome
deathe

ARTICLE.

deathe, and lyue agayne in the verye
selfe same bodye and soule, whyche he
had before.

At whiche time, man beinge thus
made perfecte in coniunction of body
and soule, shall at that day, appere be-
fore the highe iudge our sauour Iesu
Christe, and there shall make an ac-
compt of his workes and his dedes,
suche as he dyd, good or euill, whyle
he lyued here in this worlde. And such
as haue ledde theyr lyues, in obedience
and obseruation of goddis commande-
mentes, and dye in true faith and cha-
ritie, shall than be perfectly sanctified
purified, and deliuered from all con-
tagion of synne, and from all corrup-
tion and mortalitie of the flesh, and
shall be perpetually glorified, and re-
ceyue bothe in body and soule together
euerlastyng lyfe.

Whiche lyfe euerlastyng, though it
passeth all mennes wyttes, to expresse
howe pleasant and ioyfull it is, nor yet
mans capacitie, can comprise and vn-
derstand the same, as saint Paule wit-
nesseth, sayeng, That whiche the eye hath i, Cor. ii.
not sene, nor the eare hath not heard, nor hath

THE XI, AND XII.

not entred in to mans harte, God hath orde-
ned for them that loue hym: Yet holy scrip-
ture speaketh of it, after our capaci-
tie and intelligence, but farre vnder
the worthines and excellency therof.

Esa. xxxv. The prophete Esaie sayth: Euerlastyng
gladnes shall be ouer theyr heades, they shall
haue ioy and gladnes, sorowe and wailynge
shall forsake them. And saynt Iohn sayth

Apoc. vii. God that sitteth on his throne, shall
dwell ouer them. They shall not hun-
ger or thyrste any more, neyther sonne,
nor heate shall hurt them, for the lambe
that is in the myddes of the throne,
shall feede them, and brynge theym to
the fountaynes of the water of lyfe:
And god shall wype away, all weping
and teares from theyr eyes, death shall
endure no longer. There shall be noo
wailynge, nor cryng, nor sorowe any
more: Yea there is no ioy or comforte,
that can be wyshed for, but it is there
moste plentifully. There is true gloze,
where prayse shall be without errour
or flatterye. There is true honoz, whi-
che shall be gyuen to none, onles he be
worthy. There is true peace, where no
man shall be molested or greued, neither
by hym selfe, nor by others. There is
true

ARTICLE.

true & plesant felowshyp, where is the company of blessed angels, and the electe and chosen saintes of god. There is true and perfecte loue, that neuer shall fayle. For all the heauenly company, is lynked and fastened together, by the bonde of perfect charitie: wherby also they be vnited and knitte to almyghty god euerlastyngly.

Finally there is the true reward of al godlynesse, God hym self: The sight and fruition of whom, is the ende and rewarde of al our beliefe, and all our good workes, and of al those thynges, whych were purchased for vs by Chyste, he shall be our sacpetye, our fulnesse and desyre, he shall be our lyfe, our helth, our glory, our honour, our peace, our euerlastyng rest and ioye: He is the ende of all our desyres, whom we shall se continually, whom we shall loue moste feruently, whome we shall prayse and magnifie, world without ende.

+

¶ Till

The

The sacrament of Baptisme.



AS TOVCHYNCE
the holy sacrament of
Baptisme, it is to be
noted: First, that this
sacrament was insti-
tuted and ordeyned,
by our sauour Iesu

Christe, in the newe testament, as it
dothe appere by Christis owne wordes
vnto his apostles, where he sayth: Go
ye abrode throughtout all the worlde, and
preache the gospell vnto al people, and baptise
them in the name of the father, of the sonne,
and of the holy goste.

Math.
xxviii.

Furthermoze that the effecte and
vertue of this sacramente, is forgyue-
nes of sinne, and grace of the holy gost,
as is manifestly declared in the second
chapiter of the actes of the apostles,
where it is said: Do penance and be baptis-
sed euery one of you, and ye shal haue forgyue-
nes of sinne, and shal receiue the gift of the ho-
ly goste. Which effect of grace and for-
giuenes of sinne, this sacramēt hath by
vertue and force of the workinge of al-
myghtic god, according to his promise
annered & conioyned vnto this sacra-
ment, as is manifestly declared by the
worde

OF BAPTISME.

woorde of Christ, saying: who so ener be Marc.xvi.
keneth, and is baptised, shall be saved. which
saying of our saviour Christ is to be vn-
derstande of all suche persons, which
dye in the grace conferred and giuen to
them in baptisme, and doo not finally
fall from the same by synne.

Moreouer bicause al men be borne
synners, throughe the transgression of
our father Adam, in whom (as the apo- Rom.v.
stle saith) All haue synned, and can not be
sued, without remission of their synne, which
is gyuen in baptisme, by the workynge of the
holy gost. Therefore the sacrament of ba-
ptisme is necessary for the attayning of
saluation and euerlastynge lyfe, accor-
ding to the wordes of Christe sayenge:

No man can enter into the kyngdome of god, Ioan.iii.
except he be borne agerin of water and the ho-
ly goste. For whiche causes also it is of-
fered and pertaineth to all men, not on-
ly suche as haue the vse of reason, in
whom the same duely receyued, taketh
away and purgeth all kynde of synnes
bothe originall and actual, committed
and doone before they: baptisme: but
also it apperteyneth and is offered vn-
to infantes, whiche bycause they be
borne in originall synne, haue nede and

THE SACRAMENT

ought to be christened: Wherby they beynge offered in the faith of the church, receyue forgiveness of theyr sinnes and such grace of the holpe gooste, that yf they dye in the state of theyr infancy, they shal therby vndoubtedly be saued.

And here we muste knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, their originall and naturall qualities, euen so they receyue from theym originall synne, by which they are made the chyldren of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desyres, whiche in further age and tyme, sensibly moue and styre them to wyckednes. For althoughe the parentes be neuer so cleene purged, and pardoned of their original synne by baptisme, and grace gyuen in the same, yet neuerthelesse the chyldren of theym begotten, be conceyued and borne in originall synne. Example we maye take of corne, whiche thoughe it be neuer soo cleene winowed and purged frome the chaffe, yet yf it be caste in to the grounde and sowed, the newe whiche springeth of it, is full of chaffe agayne,

OF BAPTISME,

agayne, buttill it be also winowed and
clensed: So lykewyse the chyl dren of
christen men be full of the chaffe and
corruption of originall synne, vntyll
that by baptisme, they be washed clen-
sed and purged from the same, as their
parentes were.

And where as we haue before shew-
wed, that originall synne is remitted
and taken awaye, by baptisme, bothe
in infantes and all other, whyche ha-
uynge the vse of reason, duely receyue
the same: Yet further we thynke good
to note a special vertue and efficacy of
this sacrament of baptisme. Whiche
is: That all be it, there remayne in vs
that be christened, a certayne infirmi-
tie or inclination of synne, called Con-
cupiscence, whiche by lustes and desyres
moueth vs many tymes to synne and
wyckednes, yet almyghty god of his
great mercye and goodnes, hath gyuen
vs suche grace in this his holye sacra-
ment of baptisme, that suche carnall
and fleschly lustes & desyres, shal or can
in no wyse hurte vs, yf we do not con-
sent vnto them. And by the same grace
also conferred vnto vs, in baptisme, we
be made more strong and able, to resyst
and

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ought to be christened: Wherby they beynge offered in the faith of the church, receyue forgiveness of theyr sinnes and suche grace of the holpe gooste, that yf they dye in the state of theyr infancy, they shal therby vndoubtedly be saued.

And here we muste knowe, that as touchynge originall synne in infantes, lyke as they take of theyr parentes, their originall and naturall qualities, euen so they receyue from theym originall synne, by which they are made the chyl dren of the yre of god, and by the same haue a naturall inclination to synne, by lustes and desyres, whiche in further age and tyme, sensibly moue and styrre them to wyckednes. For althoughe the parentes be neuer so clene purged, and pardoned of their originall synne by baptisme, and grace gyuen in the same, yet neuerthelesse the chyl dren of theym begotten, be conceyued and borne in originall synne. Example we maye take of corne, whiche thoughe it be neuer soo clene winowed and purged frome the chaffe, yet yf it be caste in to the grounde and sowed, the newe whiche springeth of it, is full of chaffe
agayne,

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agayne, butill it be also winowed and
clensed : So lykewyse the chyliden of
christen men be full of the chaffe and
corruption of originall synne, vntyll
that by baptisme, they be washed clen-
sed and purged from the same, as their
parentes were.

And where as we haue before shew-
wed, that originall synne is remitted
and taken awaye, by baptisme, bothe
in infantes and all other, whyche ha-
uynge the vse of reason, duely receyue
the same : Yet further we thynke good
to note a special vertue and efficacy of
this sacrament of baptisme. Whiche
is : That all be it, there remayne in vs
that be christened, a certayne infirmi-
tie or inclination of synne, called Con-
cupiscence, whiche by lustes and desyres
moueth vs many tymes to synne and
wyckednes, yet almyghty god of his
great mercye and goodnes, hath gyuen
vs suche grace in this his holye sacra-
ment of baptisme, that suche carnall
and fleshly lustes & desyres, shal or can
in no wyse hurte vs, yf we do not con-
sent vnto them. And by the same grace
also conferred vnto vs, in baptisme, we
be made more strong and able, to resyst
and

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and withstande the said concupiscence and carnall desyres, than is an other man, whiche neuer was christened.

Farthermoze for as moche as in these dayes, certayne heresies haue risen and spronge vp, agaynst the christening of infantes, It is to be noted, that (as the holy doctours of the churche do testifie) the vniuersal consent of the churches in al places, and of al times, vsyng and frequentyng the christenyng of infantes, is a sufficient witnes and profe, that this custome of the churche in baptisying of infantes, was vsed by Christis apostles theym selues, and by them gyuen vnto the church, and in the same hath ben alwayes continued euen vnto these dayes. And this custome and perpetuall vsage of the churche, euen from the begynnyng, is agreable with the sayeng of saynt Paule: Christ loved his churche, and hath gyuen hym selfe to the deathe for his churches sake, to sanctifye her and make her holy in clensyng her by the fountaine of water in his worde. &c. So that no man is nor can be of this churche, but he whiche is clensed by the sacrament of baptisme: Lyke as the texte before alledged, sheweth, where Christ saith: who

Ephe. v.

OF BAPTISME.

Who so euer is not bozne agayn of water and the holy gost, Hal not entre in to the kyngdom of heauen. **Ioan.iii.** Wherfore seinge that out of the churche, neyther infantes, nor no man els can be saued, they must nedes be christened and clensted by baptisme, and so incorporated in to the churche. And as the infansie of the chyl dren of the Hebrues, in the olde testament did not let, but that they were made participant of the grace & benefyte gyuen in circumcision: Euen so in the new testament, the infancy of children dothe not let but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

In this parte also it is to be noted, that chyl dren or men ones baptised, ought neuer to be baptised againe. And all good christen men ought and muste repute and take all the Anabaptistes and the Pelagians opinions, which be contrary to the premisses, & euery other mans opinion, agreable vnto the sayde Anabaptistes, or the Pelagians in that behalfe, for detestable heresies, and utterly to be condemned.

Moreover forbycause, as wel this
sacra,

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Sacrament of baptisme, as all other sacramentes instituted by Christ, haue al their vertue, efficacy, and strength by the worde of god, whiche by his holye spirite, worketh al the graces and vertues, which be giuen by the sacramentes, to all those that worthily receyue the same: We must vnderstand & know that although he which doth minister the sacrament, be of a synful and euill conuersation, yet the vertue and effecte of the sacrament, is therby nothing diminished or hurted, nether in infantes, nor yet in them, whiche beinge indued with the vse of reason, come therunto, truly contrite and penitent of all their synnes done before, belcuyng and confessing al the articles of the Crede, and haupnge a sure faythe and truste in the promises of god, of remission of theyr sinnes, and purposing euer after to liue a christen lyfe.

Fynally this sacramente of baptisme, maye well be called a couenant betwene god and vs, wherby god testifieth, that he for his son Christes sake, iustifieth vs, that is to saye, forgueth vs our sinnes, and indueth vs with his holye spirite, & giueth vs suche graces,
that

OF BAPTISME.

that therby, we be made able to walke in the workes of iustyce ordeyned by god to be exercised of vs in this present life, to the glory and praise of god: And so perseueryng, to enioy the fruit of the lyfe euerlastyng. And we againe vpon our parte, ought most diligently to remembre and kepe the promise, that we in baptisme haue made to almighty god, that is, to beleue only in him, only to serue and obey hym, to forsake all synne, and the workes of Satan, to mortifie our affections of the fleshe, and to lyue after the spirite in a newe lyfe. Of whiche promyse and couenant by vs made to god, saint Paul putteth vs in remembrance, sayeng: Knowe ye not that all we, whiche are baptised in Iesu Christ, are baptised to dye with him for we be buried with him, by baptisme to dye, that like wyse as Christ was raysed vp from death by the glory of his father: enē so we shuld walke in a newe life: By the which wordes saint Paul giueth vs to vnderstande, that al we, whiche be baptised in Christ, that is, to saye, whiche by baptisme are incorporated into the mysticall bodye of Christ, haue professed & bounde our selfe in baptisme, to dye from syn, & vtterly to

Rom.vi.

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to absteine from the corruption of our old synfull lyfe, and to walke and procede in a newe life of grace, and the spirite, into the whiche we are called by the worde of god, and by faith and due receyving of this holy sacramente, are brought and set into the same.

CThe sacrament of penance.

For the clere vnderstandynge of this sacrament, it is to be consydered, what penāce is, and also what is the sacrament of penance:

Penance is an inwarde sorow and grieve of the hart, for the synnes by vs done and commytted, and an hatred & detestation of the same, with an earnest desyre, to be purged from them, and to recouer agayn the grace and fauour of god, by such meanes and remedies, as god hath appointed for the obteynnyng therof, with a stedfast purpose & mind, neuer to offende agayne. For he that saithe, that he is sorre for his offences committed agaynst the high maiesty of god, and yet styll continueth or intendeth to, continu in the same, is no penitēt person, but a dissembler or rather
a de

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a decider of penance. And thus is penance commonly taken in the scripture, as well in the newe as in the olde testament. And this penance is a thyng so necessary for mā's saluation, that without it, no man that offendeth god, can be saued, or atteine euerlastyng lyfe.

The sacrament of penance is properly the absolution, pronounced by the priest, vpon such as be penitēt for theyr synnes, and so do knowlege and shewe them selues to be. To the obteyning of the whiche absolution or sacrament of penance, be requyred contrition, confession, and satisfaction, as wayes and meanes expedient and necessary to obteyne the sayd absolution. In all whiche wayes and meanes, fayth is necessarily requyred, as the grounde and foundation of all thynges, that are to be done, for to atteyne the benefitte of the sacrament of penance. For who can haue true penance, with hope to atteyn any grace of remission of synne therby, onles he beleue stedfastly, that god is, and that in the newe testament, by the meane of our sauour Iesu Christe, and by the force of his passion, there is promise made to his churche, to graunt remission

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myſſion of ſynnes, by his miniſters, to ſuche as falling from the grace receyued in baptiſme, do at his calling turn vnto hym by penance? And like as they whiche were not baptiſed, being infantes, whan they come to the yeres of diſcretion and deſire baptiſme, be taught fyrſt to beleue in god, and to renounce the deuyll and his workes, vpon which ground of faith, they deſyre baptiſme, as a neceſſary ſacrament for remiſſion of ſyn: So euery man before he entreteth into the wais of fruitful penance, muſt haue for a ground and foundation, ſuche a belefe, as wherby he hopeth & looketh by the ſacrament of penance, to atteyne remiſſion of all his ſinnes, wherunto we do come (as is aforeſaide) by contrition, confeſſion, and ſatiffaction.

Contrition is an inwarde ſorrowe and grieve for ſinne, whiche euery true penitent, called by goddis grace, hath by knowlege of the word of god, wher vpon remembryng his owne ſynfull & vicious liuyng, wherby he hath provoked the high indignation and wrath of god: and on the other ſide, conſidering the dygnitie and puritie of that ſtate, wherunto he was called in baptiſme,
and

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and his promyse made there to god, the many folde benefites also dayly receyued of god: Hereupon the sayd penitēt, moued and stirred with the great loue and goodnes of god, shewed before towarde hym on the one partie, and his own ingratitude or unkindnes towardes god on the other partie, conceiueth an earnest sorowe, for that he hath relinquished so louing a lorde, & an hateful displeasure, that he hath folowed synne, and thereby so greuously offended god, of whom he was before called, to be in the state of a sonne, and inheritor with our sauiour Iesu Christe.

And thus being moued and troubled in spirite, and lamentynge the miserable state, whiche he is now in, by his owne default, is pricked and stirred in his hart accordyng to the teachyng of his mother, holy churche, to repaire to suche a mynister, as god hath ordeined to pronounce the sentence of remission of synne. And knowyng hym to occupy that place, as deputid of god, doth prostrate hym self to god, & there humbly procedeth to cōfession, wherein he callig to his remembrance his sinfull life past, doth knowlege to the prieste, all suche

¶ ii sinnes

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Luc xv.
Luc. xii.

sinnes, in whiche his conscience telleth hym, that he hath greuously offended the goodnes of god almyghty, and the same before þe priest goddis minister, he declarith and vttereth with his mouth and so blameth, accuseth, and condemneth him selfe for an vnkynd prodigall sonne, to almyghty god his father, for a naughty seruant, that knew by lyght of grace, the cōmandement of his lord Iesu Christe, and did it not, was indued with many gyftes of the holy goste, and exercysed theym not. And so detestynge and abhorrynge synne, and desyring to be raysed from that estate, confesseth in humility, the cause of sinne to haue ben of him selfe, by yelding to the concupiscence of the fleshe, the worlde, and the deuyll. Wherfore he is glad to submyt him selfe to such discipline and ways of reformation, as the priest hearyng his synnes and offences, shall by his discretion and wysedom, according to the worde of god, thinke conuenient. Which humble submyssion, to the godly father, with consent and agreement to receiue the sayd discipline, is a part of satisfaction, whiche is the thyrde waye or meane to the sacrament of penance,

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nance, as is before rehearsed.

And this satisfaction declareth a desyre to please and content god his father, for the unkindnes towarde him, in falling fro the estate of grace, wherein he was called to be his sonne, and in heritour of heauen, vnto the myserable condition of synne, whereby he hath made him selfe mooste vyle bondemaun vnto the deuyll.

But here ye must vnderstande, that the satisfaction (whiche is here spoken of) is not so to be taken, as though the penitent synner could worthely merite or deserue remission of synnes, by any payne or punishment to be by him suffered, or to make to god any iuste or full recompence, equiualent to the syn that he hath committed against him, and so to satisfie, whiche he can neuer doo. For that satisfaction hath onely our sauioz Christe wrought, in his glorious passion. But to satisfie (as here is mente by satisfaction) is to please God with an humble lowly harte, redy to brynge forth the frutes of penance, and to bring them forth in deede, as in almes, prayer, and fastyng, with all such meanes as may serue for the currying away

F iii of

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of the occasion of synne, as the minister
shal think good, according to the word
of god, and with suche weeping, lamen-
tyng, and walyng, as doo burst out of
the hart, with a full purpose, to leade a
newe lyfe, and therewith to forgieue all
men their trespasses, to restore to al mē,
that he hath vniustly taken or retained
from theym, to recompence all hurtes
and iniuries done by hym, according to
his abilitie and power, and as he may,
not onely to wyl, but also to do thus to
his neighbour in dede, wherein þ neigh-
bour ought to be satisfied.

And hereby appereth, how god este-
meth satisfaction, bothe to hym selfe,
and to the neighbour, after the wil and
power, and not after the equivalence of
that whiche is done. For to god, no mā
can soo satisfie for synne. And Christe
therefore hath satisfied for all, by ver-
tue whereof, our satisfaction is accep-
ted and allowed of god, who of his in-
finite goodnes, and for Christis sake, is
satisfyed, that is to saye, pleased with
that lytle we do.

Wherupon after this cōtrition had
in harte, confession made wyth mouth,
and

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and satisfaction shewed and promised, the penitent maye desire to here of the mynister, the comfortable wordes of remission of synnes. And the mynister therupon, according to Christis gospel, pronounce the sentence of absolution, vnto the whiche absolution, the penitent must geue credence, & beleue with a perfite fapth, that his synnes be now forgien freely, by the merites of Christis passion, to the whiche forgiuenesse he hath recourse by the sacramente of penance, as he had at the fyrste entrey vnto Christis relygion by the sacramēt of Baptisme.

It is also to be noted, that cōfession to the prieste, is in the churche profitably cōmaunded to be vsed and frequented, for many other good canses, & specially for this cause, that they whiche by custome be drowned in synne, and see not the abhomination & filthines thereof, ne remembre the goodnes of god, & want therfore cōtritiō, may by a good gostly father, be stirred and moued, to detest and lament their sinne, by declaring vnto them the word of god in such scriptures, as serue for that pourpose, in suche wyse, that not only contrition

f.iiii.

shall

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shall a ryse in the harte to the pleasure of god, but also satisfactiō ensue, wher with goddis mercyfull goodnesse shall be contented. Soo that the wordes of absolution may be effectually pronouncd to the penitente, of the remission of his synnes.

Finally it is to be remembred, that not withstanding this way before described, is the ordinary meane, for penitent synners, to obteyn remission of synnes, and to be reconciled to the fauour of god, yet in case there lack a minister, to pronouce the wordes of absolution, or in tyme of necessitie, whan a synner hath not sufficient leysure or oportunitie to doo the workes of penance before declared, if he truely repent him of his synfull lyfe, and with all his hart, purpose through goddis grace, to chaunge and amend the same, he shal vndoubtedly haue pardon & forgiuenes of all his mysdoinges. For as sayncte Cyprian sayth: Euen in the houre of death, whā the soule is ready to departe out of the body, the greate mercyfull goodnes of god despiseth not penance: In so much that thā, neither the greatnes of sinne, nor the shortenes of tyme, nor yet the

enoz

OF PENANCE.

enormitie of lyfe excludeth fro the mer-
cy of god, if there be true contritiō & an
vnsapned change of the hart, fro sinful
cōuersation. The these that hanged v-
pon the crosse, asked mercy w a cōtrite
hart, & forthwith was made a citezen
of Paradise, and where as he deserued
condemnation and punysshment, this
contrite harte, changed his peyne into
martyrdome, and his bloude into ba-
ptisme. Yet notwithstanding, no man
ought vpon hope of goddes mercy, styl
to continue in synfull lyuynge. Like as
no man wolde be sicke in his body, vpo
hope to recouer helth. For such as wil
not forsake their wyckednes, and yet
thynke that god wyll forgyue them, be
oftentymes so preuented with the iuste
plage of god, that neyther they haue
time to conuert, nor grace to receiue the
benefite of forgiuenesse. Therefore scri-
pture saith: Slacke not to conuert and
tourne to god. And linger not from day
to day. For his angre wil come sodein-
ly, and in the time of vengeance, he wil
distroy the. Wherefore imbracyng the
mercy of god, on the one syde, and fea-
ring the iustice of god, on the other side
Let vs at no tyme, neyther despayre of

¶ v

for:

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forpynenes of our synnes, nor yet presumptuously remayne styll in our synnes, knowynge that the iustice of god, wyl straightly exacte and requyre the debtes of all men, which be not pardoned throught his clemency and mercy.

The sacrament of the Aultare.

THE sacrament of þ aultare was institute by our sauour Christe, the nyghte afore he suffered hys passio, where he sitting at supper with his apostles, after he had eaten of the paschall lambe, accordyng to the ordynance of the lawe of Moyses, and willing al suehe sacrifices, and sacramentes of the olde testamente to cease, and declarynge that they were but shadowes and signes, to signifie hym, who (as saint Paule sayth) is the ende and perfection of the lawe, byd than institute and ordeyne, this moost hyge and principall sacrament of the newe testament. Wherin is verely exprested, and presented the moost exceeding & inexplorable loue of our sauour Jesu Christe, towarde vs, his churche, with whom it hath pleased him to leue for our nourishment,

Rom.x.

OF THE AVLTARE.

richment, strength, and comfort. so precious & gloriouse a sacrament. Whiche amonge all the sacramentes, is of incomparable dignitie and vertue, for as muche as in the other sacramentes, the outward kinde of the thing, whiche is vsed in them, remaineth stil in the own nature and substance, vchanged: But in this mooste hyghe sacrament of the aultare, the creatures, which be taken to the vse therof, as bread and wine, do not remaine stil in their own substance, but by the vertue of Christis worde in the consecration, be chaunged and turned, to the very substance of the bodye and bloude of our sauour Iesu Christ. Soo that althoughe there appere the fourme of brcade & wine, after the consecration, as did before, and to the outward senses nothing semeth to be changed, yet muste we, forsakyng & renouncing the persualid of our senses in this behalfe, giue our assent onely to fayth, & to the playne word of Christ, whiche affirmeth that substance there offered, exhibited and recepued, to be the very precious body and bloud of our lord, as it is plainly written by the Euangelistes, & also by saint Paule. Where they
entrea

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entreating of the institution of this sacrament, shewe how our sauour Christ sytting at his last supper with his apostles, toke bread & blessed it, and brake it, and gaue it to his disciples, & sayde.

Mat.xxvi. Take ye and eate, This is my body: And al-
 Mar. xiiii. so whan he gaue the cup, he saide: This
 Luc.xxii. is my bloud of the new testament, whiche shal
 i, Cor.xi. be shed for many, for the remission of synnes.

By these wordes it is playne and euident, to all them, which with meke, humble, and synccre harte, wyll beleue Christes wordes, and be obedient vnto sayth, that in the sacrament, the thynges that be therein, be the very body and bloude of Christe, in very substance. whiche thing, who so euer wil deny, he denieth the very open and playne wordes of Christe, whiche can not be but true: for he is truth it selfe, and can not lye. wherfore in this most high mystery no man ought to reason ouer farre, nor go about to compasse the wyll & worke of god, by his weake sense and ymagination: But we muste without further searching, giue firme assent & credence, vnto Christis almighty worde, by the whiche heauen and earth were made, and not trouble our wittes, in labour
 tyng

OF THE AVLTARE.

tyng to comprehend the power and might of god, but rather (stedfastly giuyng faith to his word) apply our holl will and affection, to attayne the fruit and profytte of this mooste holy sacrament, towarde our saluation, accordyng to the entent of Chrystes instituti- on: Who, of his inestimable mercy and loue towarde vs, wyllynge that we shulde haue perfitt hope, strength, comfort and ioy in him, and that we shulde haue continuall remembraunce, of hys mooste dere charitie, shewed towarde vs, in his deathe and passion, dyd institute this sacrament, as a parmanente memoriall of his mercy, and the wonderfull worke of our redemption, and a perpetuall fode and nouryschement for our spiritual sustentation, in this dangerous passage & trauaile of this wretched lyfe. It is therfore necessary, that in the vsyng, receiuing, and beholdyng of this sacramente, we haue hartty remembrance of our mooste loupynge & dere sauour Iesu Christ, that is to say, that we thyncke effectuously of his mooste bitter passion, which he beyng the lord of glory, suffred for vs. And to be wail our synnes, which were cause of þe sayd death

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death and passion, callynge mekely for grace & the mercy of god, which moſte abundantly is obteyned, by the vertue & merite of the ſame paſſion. And thin- kyng that our lord, whiche gaue him ſelfe in that maner for vs, wyl not for ſake vs, or caſte vs awaye, but forgyue vs, if we truly repent, & wyl amende, and become faithfull ſeruanſes to him, whiche ſo detely hath bought vs, and paid for vs, nether golde ne yet ſiluer, as ſaint Peter ſaith, But his own pre- cious bloude. Wherefore, ſeing we be ſo bought, we muſt knowe, that we be not our owne, that is to ſaye, We may not be at the libertie and wyldenes of our own fleſhe, nor we may not be ſer- uantes to the worlde, nor the deuil: but we muſt be ſeruanſes to our lord, and maſter Jeſu Chriſte, in all obedience vnto rightwiſenes, & godlynes, accor- dyng to his wil and commandmentes.

Therefore when ſo euer we ſhal re- ceive or uſe this holye ſacramente, we muſt take hede, and haue reuerence to the maieſtie therof, & beware that we come not unworthily therunto. For as ſaint Paule ſayth: He that eateth of that heauenly fode, or drynketh of the cuppe

i. Petr. i.

i. Cor. xi.

OF THE AVLTARE.

cuppe of our lord vnworthely, that is
to saye, without due reuerence, faith,
repentance, charitie, & the feare of god,
he eateth and drinketh his owne dam-
natiō, bicause he putteth no difference
betwene the body of our lord and other
meates. And further truely, sence chri-
sten men oughte to haue remembraunce
of god, when so euer they go to theyr
bodely meate or drynke, and receyue it
not withoute thanks gpyng vnto
god (as saynt Paule sayth) whether ye
eate or drynke, or what so euer ye do, do it in
the name of our lord Iesu Chryste: Howe
much more ought al chrysten men (whā
they come to be fed at the table of our
lord, and to receiue this blessed and glo-
rious sacramente) to haue speciall and
entier deuotion, with most thankfull
remembraunce to god, for his goodnes
declared towarde vs, in the benefit of
our redemptiō: And therfore amonges
other names, this sacrament is called
Eucharistia, that is to say, the sacramēt
of thanks & blessing. For as moche, as
it setteth before vs, and dothe exhibite
vnto vs, the very pyce of our redem-
ption, and saluation, which is the body
of our lord, that suffered & died for vs.

Further.

i. Cor. x.

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Farthermoze here is to be noted, as touching the receiuing of this sacrament, that althoughe our sauour Iesus Christ, at the first institutio thereof, in his supper, dyd minister it vnto his disciples than present, vnder both the kindes of bread and wine: Yet that fasscion and maner of ministrynge is not so necessarye to the receyuer, excepte it be to the prieste whan he consecrateth: that withoute the due obseruation of that wape, man might not receiue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a christen man, by receyuyng of this sacrament, standeth not in the fasscion or maner of receyuyng of it, vnder one or bothe kyndes, but in the worthy or vnworthy receyuyng of the same. For he that receiueth this sacrament worthily, vnder the one kynde, as vnder the fourme of breade onely, receyueth the hole body and bloud of Christe, and as many and great benefites of Christ, as he that receiueth it in both kindes. And therfore yf any man shuld teache, that the lay people (which by the ordinaunce and auncient custome of the catholike church, haue vsed to receiue this holy

Sacra

OF THE AVLTARE.

sacrament in fourme of bread only) be seduced, and so cause theym to thynke, that the hole body and bloud of Christ were not comprehended in that onely forme of breade, as well as in both the kyndes, this doctrine ought vtterly to be refused & abiected, as a pestiferous and a diuely the schole. For surely scripture teacheth the contrary. And also naturall reason, althoughe it can not comprehend the hole mysterie of this sacramente, yet herein it teacheth vs agreably with scripture, that the liuely body can not be without bloud, and so men ought to be led from that fonde opinion (if any suche be) bothe by that saythe & credite they owe to scripture, and in this poynt also by naturall reason. Wherfore christen men ought not to grudge at this fourme and maner of recepyng of this sacrament vnder one kynde, vled and allowed by the catholike church, both to auoide that errour afore reherfed, and also for many other weighty consyderations, concernyng both the honoz of the sacrament, and the libertie and commoditie of the hole church. And not only lay men, but also priestes (sauiug whan they consecrate)

Is

vse

THE SACRAMENT

use to receyue this sacramente none otherwise. Lette christen men therfore, humbly apply them selfe, to put all erroneous fantasies (yf any suche arise) cleane out of their hartes, and satisfy them selues with this, that whan they receyue this sacramente worthilye, though it be but in one kynde, they lose no parte of the profit and benefit, promised by vertue of the sayde sacramente.

Wherfore consydering (as is afore rehersed) the dignity and excellency of this sacrament, we ought with al humblenes of harte and deuotion, to prepare our selues, that we (vsinge accordingly the same) may be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to al suche, as in due maner receyue this sacramente. For they that so do, be made one with Christe, and dwelle in hym, and he in them, as he sayth in the .vi. chapter of Saint Johns gospel, where he speaketh also of this sacrament. This is the bread whiche descended frome heauen, that who so ever eateth thereof shalbe not dye, I am the true bread, whiche haue descended frome heauen, yf any shall eate of this bread, he shall

OF THE AVLTARE.

Shall gyue euertlastyngly. And than he de-
clarpyng him selfe, what he meaneth by
the breade, saythe, as incontinently fo-
loweth: And the bread, whiche I Shall gyue,
is my fleshe, whych I Shall gyue for the lyfe
of the worlde. Whiche wordes be mooste
comfortable, for the perfytte confirma-
tion and establisment of our sayth in
this sacrament: For as moche as they
bothe certifie vs, that his very fleshe,
bloud and body, is that meate, whiche
we receyue in the sacramente, and that
also it preseruethe from death, and con-
ferreth lyfe to al, whiche duely receiue
it. For seing it is the very body of our
sauour Christe, which is vnyted and
knytte to his godheade in one persone,
and by reson therof, hath the very ver-
tue and substance of lyfe in it, it muste
nedes consequently, by the moost holy
and blessed participation of the same,
gyue and communicate life also to them,
that worthily receiue it: And it indueth
them with grace, strength, and vertue,
against all temptation, sinne, & death,
and doth moche ease, and relieue all the
trubles diseases & infirmities of their
soule. For seinge the womā which was

G. ii.

diseased

Mat. ix.

THE SACRAMENT

diseased with the lure of bloud (as it is written in the gospel) was healed, by touching the hemme of the garment of Christe, through the vertue whiche came from hym: How moche more shal they fynde remedy of the sycknes and malady of theyr soule, which with due reuerence and saythe, receyue and eate the blessed bodye of Christe, and soo be made lyuely temples of him, dwelling in theym, yea, made as one fleshe & body with hym? For this heuenly meate is not tourned into our substance, as other corporall meate is, but by the godly operation therof, we be tourned towarde the nature of it, that is to say, of earthly, corruptible, and sinful we be made heauenly, spirituall, and strong against synne, & all wyckednes. And further it is to be remembred, that as in the receiuyng of this sacrament, we haue most entier communion with Christ: so be we also ioined by the same in moste perfite vnitie with his church, and all the membres therof. And for that cause amonges other, this sacrament was instituted of our sauour Christ, in the fourme of bread, to signifie the vnitie, con corde, and charitie, that

OF THE AVLTARE.

that is betwene Christe our heade, and his mysticall body the church, and euery parte and membre therof one with an other. For as breade is made of many graynes or cornes, whiche all make but one loofe: soo shuld all true christen people being many in numbze, yet be al one in fayth & charitie, as saint Paule sayeth, we be one breade and one bodye, all that be partakers of one breade, that is of this blessed sacrament. 1. Cor. x.

Finally it is to be noted, that although Christe at the fyrste institution of this sacramente, dyd consecrate and giue it to his disciples, at supper, after they hadde eaten the paschall lambe, partly to declare that the sacramentes and sacrifices of the olde lawe, shulde from thenforth cease and take an end, and partely, that by this sacramente, beyng the laste thyng that he nexte before his deathe, lefte vnto his disciples, the remembrance of hym shuld be the more depely and effectuously imprinted in the hartes of theym, and of all other, that after shulde receyue the same: Yet (as saynt Augustine sayeth) it was thought good to the apostles, and the vniuersall churche, beyng mo-

THE SACRAMENT

ued with the holy gooste, for the more honour of soo highe a sacramente, and for the more reuerence and deuoute receyving therof, that it shulde alwayes be receyued of christen people, whan they be fastyng, and before they receiue any bodily sustenance, excepte it be in case of syckenes or necessitie,

Wherefore considering the most excellent grace, efficacie, and vertue of this sacramente, it were greatly to be wished and prayed for, that all christen people, had suche deuotion thereunto, that they wold gladly dispose and prepare them selues, to the more oftē worthy receyving of the same. But seeing that in these last days, charitie is warmed colde, and synne dothe abounde (as

Mat. xxiii Christ saith in the gospel that it shuld) yet if christen men wil auoyd the great indignation of god, it shall be good for them, whan soo euer they receyue this sacrament theym selues, or be presente, where it is ministred or vled, as specially in the time of masse, to behaue the selfe reuerently, in pure deuotion and prayer, and not to talke or walk vp and downe, or to offende theyr brethren, by any euil example of vntreuerence to the
sayde

OF THE AVLTARE.

sayde sacrament: excepte they wyll declare them selfe to haue smale regarde to our sauour **CHRISTE**, there bodily present, of which vntreuerence and contempte maye ensue, not onely spirituall punishmentes of god, by withdrawing his grace from suche vngodly persones, but also bodily and open scourge, as saint Paule sheweth to the **1. Cor. xi.** Corinthians. That for the vnworthye entreating & vsing of this sacramente, many amonges the were weake, sicke, and dyed.

The sacrament of matrimony.

ASTOVCHING the sacramēt of matrimonye, and the institution therof, you shal vnderstāde, that almyghtye God at the fyrste creation of man, considering of his infinite goodnesse and wysedome, howe necessary it was, to couple and chioyne man and womā together in mariage, as wel for theyr mutuall aide and comforte, and for the preservation & continuance of mankinde in lawfull succession, as also that the same generatiō might after the fall of mā, be exercised perpetually;

B. iiii.

unto

THE SACRAMENT

unto the worldes ende, without synne
& offence towarde god, dyd conioyne
Adam and Eve together in mariage.
And than instituted matrimonye, and
consecrated and blessed it by his holpe
worde, as appereth in the booke of Ge-
nesis, where is also described the ver-
tue and efficacie of the same, by these
wordes folowynge: Nowe this bone is of
my bones, and this fleshe is of my fleshe, and
therefore the man shall leaue his father and
mother, and adhere and cleave unto his wyfe,
and they shall be two in one fleshe and in one
body. By whiche wordes, it is mente,
that by the vertue and efficacie of ma-
trimony, ryghtfully and by the aucto-
rytie of God contracted, the man and
woman, whiche were before two bo-
dies, be nowe vnyted, and made one bo-
dy, during theyr liues, so that the hus-
band hath no power of his owne body,
to vse the same as hym lyke, and with
whom him lyketh, but it is his wyues,
and with her onely he may vse the acte
of matrimonye. Nor the wyfe hath
any power of her owne body, to vse it
as her lyke, or with whom her lyketh,
but her bodye is her husbandes bodye,
and with him only, may she vse the acte
of ma

Gen.ii.

OF MATRIMONY.

of matrimony. And therefore, the sayde two persons so conioyned, may not after be dyuyded, for any affection to father or mother, or for any earthly thing in the world, but eche must adhere and cleaue to other, for as muche as they be nowe two persons in one fleshe and in one body.

Secondely howe that almyghtye god, allowyng and approuyng the said institution of matrimonye, sanctified and blessed it with his holy worde immediatly after Noes floud, sayeng vnto Noe, and his chyldren in this wyse: Increase and be ye multiplyed, and replemishe the earth. This institution of matrimony thus allowed by god, vnto Noe and his chyldren, although it was a sufficient instruction vnto them, and al theyr posteritie, howe to vse the same in all puritie and cleannesse, to goddis pleasure and his contentation. Yet god consyderynge the naturall inclination of man to malyce and synne, dyd afterwarde further explicate and establyshe the same by his other lawes wytten, wherby God prohibited, that any matrimony shulde be made in the degrees folowynge, that is to say.

Gen. ix.

B. v.

No

THE SACRAMENT

No man shall marry with his mother, his grandame, his greate grandame, and so vpwarde: neyther may he marry with the wyfe of his father, his grandfather, or his great grandfather, and so vpwarde: neither any man may marry with the syster of his father, or of his mother, his grandfather, or his grandmother, and so vpwarde: neither may any man marry with the wyfe of hym, that is brother to his father, his mother, his graundfather, his grandmother, and so vpward. And lyke wyse euery woman is forbydden to marrye any man, within any degrees aboue rehearsed. It is also further forbydden, that any man shall marry with his syster, whether she be his hole syster, or his halfe syster, begotten in marriage, or out of marriage: neither may he marrye with his brothers wyfe, nor with his wifes syster. whiche lawes of prohibition in marriage, althoughe they were not by expresse wordes of God, declared at the fyrste institution of matrimonye, ne also whan the same was allowed after Noes flud, yet God by drawinge and imprynte the same lawes in the harte of man, before they were
writ:

OF MATRIMONY.

Written by Moyses. And for as muche
as the naturall lyght and knowlege of
man, was not onely by originall synne
obscured and blynded, but also in the
mooste parte of men, by the increase of
synne and malyce, in long continuance
and proces of time almost perished and
extinct: In soo muche that they coulde
not perceyue nor iudge, what thynges
were of theyr owne nature nought and
detestable in the syghte of God, ne yet
how farre the naturall honestie and re-
uerence, whiche we owe vnto such per-
sones, as be nere of our kynne or alli-
aunce vnto vs, was extended: God
therfore wyllynge manne to retouene
from darkenesse, commanded his pro-
phete Moyses, to promulgate and to
declare by his worde vnto the people
of Israell, the sayde lawes of proby-
bition of matrimonye in certayne de-
grees of consanguinitie and affinitie,
as is before mencyned. In the decla-
ration of the whiche lawes of proby-
bition, Moyses soo tempered his wor-
des, that it may euidently appere ther-
by, that not onely the Jewes, but al-
soo all other the people of the worlde,
were as muche, and as strayghtlye,
bounden

THE SACRAMENT

bounden to the continuall obseruation of the same lawes, as they were to the other morall lawes of the tenne commandementes.

Thirde, that the coniunction betwene man and woman in matrimony, doth not onely signify and represent the perfitte and indissoluble coniunction and vniou of the nature of god, with the nature of man, which was fulfilled, when the seconde persone in trinitie, descending from his father, dyd take vpon hym the very forme and substance of our nature, and soo these two natures were vnited and knyt togyther in one person: but also thereby is signified and represented the societie and coniunction in perfitte and indissoluble loue and charitie betweene Christe and his church, that is to say, the congregation of all christen people. And this to be true, saint Paule him self affirmeth in the fyfte chapiter of the epistle vnto the Ephesians. In whiche place the apostle minding to proue and perswade, that al women, being married, ought to loue, to reuerence, to honour, to obeye to be subiecte vnto theyr husbandes in al thynges: euen as the church is sub-

iect

OF MATRIMONY.

fecte vnto Christe: And lyke wyse that
all husbandes ought and be bounde to
loue theyr wyues, euen as they loue
their owne self and their owne bodies,
and euen as Christe loucheth the churche
his esponse: He bringeth in the fyrst in-
stitution of matrimonye, as it was or-
dained by god in Paradise, and alled-
geth the wordes of god, as they be be-
fore rehearsed: vpon which wordes the
apostle inferreth and sayth: This con-
iunction of man and woman together
in mariage, wherby they are knitted,
vnyted, and made al one fleshe and one
body, Is the sacrament, that is to say, a
mystery and signification of that great
and meruaylous coniunction, which is
betwene Christe and his churche. For
like as by vertu and efficacy of the first
institution of matrimony, the husband
and the wyfe be made to be but one bo-
dy, wherof the husband is head: Euen
so Christ doth knyt and vnye, conglu-
tinate and make his churche to be one
body with hym, wherof he is the very
head. By the whiche wordes of saynt
Paule, it appereth not onely what is
the vertue and efficacy of matrimony,
in the vnytyng and incorporatinge of
two

Ephe.v.

THE SACRAMENT

two bodies in one but also that it doth signify this other coniunction, which is betwene Christ & his church. And that this coniunction betwene Christe & the church, is the very selfe thing, which is signified and represented by the other coniunction of man and woman in maryage. For though he saynt Paule vbled in this place, other argumentes and perswasions, taken of the lawe of nature, to enduce maryed persones, the one to loue the other, sayenge that men naturally do loue and nourishe theyr owne bodies and theyr owne fleche: Yet he vseth this as a reason of greate efficacy, to perswade his purpose, that is to say, that all husbandes and wyues ought so to vse theym selues the one to the other, that theyr matrimony, and all theyr workes and affections in the same, myght and shoulde corresponde, and be conformable and lyke vnto that most holy thing, which is signified and represented thereby, that is to say, vnto that spirituall coniunction, whiche is betwene Christe, and his espouse the church. And that therefore especially, the man oughte and is bounde to loue his wife, and the wife to loue and obey
her

OF MATRIMONY.

her husbände in all thynges, lesse by doinge the contrary, they shulde make theyr matrimony vnylike to the thyng that is signified therby.

And thus was matrimony not only instituted by god sanctified by his word and dignified by his lawes, euen from the begynnyng of the worlde: But also Christ him selfe dyd accept, approue, and allowe the same in the newe testament, as well by his worde, as also by his sundry workis and dedes testifieng the same: In so moch that he being invited to a certain mariage, made in Ca
Ioan. ii.
na a towne of Galilee, dyd vouchsafe, not only to come thither, & there to honour the sayd mariage with his corporall presence, and with the presence also of his blessed mother and his holye apostles: but there he beganne also by turnyng of water into wyne, fyrste to worke myracles, & to manifest his glory vnto the worlde. And afterward in one other place, whā the pharisees cam
Mat. xix.
vnto hym, & demanded, whether a man might lawfully be diuorced frome his wyfe for euery cause: Christe puttyng the sayd pharisees in remembrance of the first institution of matrimony, said
vnto

THE SACRAMENT

Vnto them: Hane you not redde, howe
that god, whiche created all thinges in
the beginning, did also forme, and cre-
ate man and woman, and sayde these
wordes: Therfore the man shall leaue
his father and mother, and shal adhere
and cleaue vnto his wife, and they shal
be two in one fleshe & one body: wher-
fore vnderstande you (say the he) that
sith man and woman conioyned in ma-
trimony, be by goddis ordinaunce but
one fleshe and one body, they shuld not
afterwarde be separated or dyuorced
one from the other. And vnderstand you
also, that it is not laful for any man
to seperate and diuide those persons a-
sunder, whyche by goddis worde and
his wyll and power be conioyned togi-
ther. And whan the pharisees replying
thervnto, sayd: why than dyd Moyses
commaunde vs, to make a lybell of
diuorce, and so to departe and separate
our selues from our wyues? Christ an-
swered them and sayd. Moyses consy-
dering the hardenes and obstinacye of
your hartes, did permyt and suffer you
so to do, how be it I say vnto you, that
it was not so at the begynnyng, that is
to say, it is clene contrary to the godly
insti-

OF MATRIMONY.

Y institution and natural ordre of the lawes of matrimonye, as it was instituted by god at the begynning, that any man married shulde be diuorced frome his lawfull wyfe, and be set at lybertie to mary. And therfore I say againe vnto you, that who so euer dothe forsake his lawful wyfe, onles it be for adulterie, comytted by her, and marry an other, I say he comitteth adultery in so doyng. And lyke wyse what woman so euer doth forsake her lawfull husband, and marryeth an other, she also comitteth adulterie, and the man also that marieth her, offenderh in lyke maner.

These wordes of Christe evidently declare his sentence in the approbation of the institution of matrimony, made at the begynnyng of the worlde, and that it is Christis wyl and commandement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, and shuld obserue the same in such puritie and sanctimonie, as it was fyrste ordeined, without separatiō or diuorce and that vnder the pain of damnation.

And here also is one thyng specially
to

THE SACRAMENT

to be noted, that in these wordes of Christ, (That which god hath conioyned, man may not separate) is declared the infinite benignitie and goodnes of God towards vs, in that he hath not onely conioyned our firste progenitors Adā and Eue together in mariage, wherby he gaue vnto vs þe originall beginning of our procreation, but that he doth al so euer syth that tyme continually assiste man & woman, and worketh with them in this coniunction of mariage, and is the very authour of al matrimo- nies, which be lawfully made betwene man and woman. And therefore saynte Paule sayeth: Honorabile coniugium in omnibus, & thorus immaculatus, that is to say: Matrimony is honorable in al, and the bed undefiled.

Heb.xiii.

An other thyng also is to be noted, that not only the acte and procreation, which els of it selfe were vnlawfull, is by this sacrament made lawfull: but al so that the good bringing vp of childre, borne in matrimonye, is so well accepted of God, that vnto it as vnto other good workes, done in faythe by grace, is promised lyfe euetlasting, according to the wordes of saint Paul, where he sayeth:

OF MATRIMONY.

Sapeth: The woman was seduced and blinded by the serpent, and so synned deadly, but we shall be saved by procreation and bringing forth of children, if the same doo persevere and continue in faith and love towards god, and in holynes and temperance in theyr actes and dedes. And as this is spoken of the woman, so it is also verified in the mā, doynge his duetie lykewise as is required of the woman. 1. Tim. ii.

Finally it is to be considered, how in matrimonye be commended specialy thre good thynges, all whiche, they that contract matrimony, ought to remembre and regarde: **Fyrste** of all, the thyng it selfe, whiche is signified thereby, whiche as is sayde before, is the hyghe, the myghty, and incomprehensible worke of God, in the conjunction of Christe and the churche together, wroughte by hym to our singular benefitte and everlastynge salvation. And that therefore the man and wife ought to lyue together in perfect unitie and concord, and to love eche other as theyr owne bodies, and to vse the same in all cleannesse, puritie, and honour, even as Christe hym selfe loved his espouse the churche, and Ephes. v.

D. ii. suffered

THE SACRAMENT

1. The. iii.

suffered all afflictions and paynes to make her glorious and voyde from all maner of spotte or wrinkle of vncleanesse. Which matter saint Paule most godly declarerh in hys Epistle to the Thessalonians, where he writeth in this maner. I praye you bretherne, and instantely desyre you for our lord Iesu Christis sake, that like as ye haue herd heretofore of vs, how and in what maner you shulde go forwarde, and please god, so ye doo procede in the same, and that after suche sorte and maner, that you maye continually profite and encrease therein. You remembre I doubt not, what preceptes and comandementes I haue gyuen vnto you in tymes paste, in the name of our lord I E S V C H R I S T: And now in lyke maner, and in his name also, I say agayne vnto you, that the wyll and comandement of god is, that you shulde sanctifie your selues, that is to say, that you shulde absteyne from all maner of fornication, & that every one of you shuld vse and kepe the vessel of his body, in holynes and honour, and not in desyre of carnall concupyscence, lyke as the Gentyles do, whiche knowe not God,
and

OF MATRIMONY.

and that no man shulde craftily compassse and circumuent his brother, to obtain his fleshly lustes: For almyghty god taketh vengeance vpon al such people, as do committe any of those thynges. Knowe you also, that god hath not called vs to vncleannes and filthynesse of lyfe, but vnto holynesse and sanctimony. And therfore I do exhort you all, and in the name of god, commande you, to eschue al fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynesse and vnpure lyuynge in fleshly lustes of the bodye. And I saye further, that who so euer dispiseth and breaketh these my commandementes, dothe not despise me, but dispiseth god: For they be his commandementes, whose spirite ye haue receyued.

The seconde good thyng, whych ought to be remembred, in the saide sacrament, is the sayth and mutual promise, made betwene the husband & the wyfe, conioyned in laufull matrimony, wherby and by the vertue of the sayde sacrament, the persons so laufully conioyned, be bounde eche one to kepe promise with the other, accordyng to such

Will

trust

THE SACRAMENT

meanes in vertue and goodnes, & to re-
strayne them from vices, by conuenient
discipline and castigation, accordyng
to the saying of the wyse man: **With-
Pro. xxiii.** drawe not thy iuste discipline from thy
chylde, for if thou do so, he wyll falle
into sundry inconueniences, and so fy-
nally shall be losse and vndone. Where-
fore spare not to chastise thy childe with
the rodde, and so doyng, thou shalt de-
lyuer his soule from hell. And concer-
nyng the chylde's duetie towarde the
father, it shall be declared hereafter in
the commandementes.

The sacrament of Orders.

AS concernyng the sacrament of
Orders, it is to be vnderstande,
that order is a gyfte or grace of
mynistration in Christis church, gy-
uen of god to christen men, by the con-
secration and impositiō of the bishops
handes vpon them, and this sacrament
was conferred and giuen at the begin-
ning by the apostles, as it appereth in
the epistle of saint Paule to Timothe,
whom he had ordred and consecrate
ii. Tim. i. priest: where he saith thus: I do exhort
the

OF ORDERS.

the, that thou do styre vp the grace of god the
 which is giue the by the imposition of my han-
 des. And in an other place he doth mo-
 nithe the same Timothe, and put him
 in remembrance of the tome and ministe-
 ry, that he was called vnto in these
 wordes: Do not neglect the grace, whiche i. Tim. iiii.
 thou hast in the, and the which is gyuen the
 through prophesy, and with imposition of han-
 des, by the authoritie of priesthode. Wherby
 it appereth, that saint Paul did conse-
 crate and order priestes and bishops by
 the imposition of his handes. And as
 the apostels them selues, in the begyn-
 ning of the church, did order priestes &
 bishops: So they appointed and willed
 the other bishops, after them, to do the
 like, as saint Paul manifestly sheweth
 in his epistle to Tite, sayeng thus: For Tic. i.
 this cause I lefte the at Crete, that thou shuldest
 ordeyne priestes in every citie, accordyng
 as I haue appointed the. And to Timothe i. Tim. v.
 he saythe: Se that thou be not hasty, to put
 thy handes vpon any man.

And here is to be noted, that al-
 though this forme before declared, is
 to be obserued in gyuinge orders: yet
 there is no certain rule prescribed or li-
 mitted, by the word of god, for the no-

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mination

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ination, election, presentation, or appointing of any such ecclesiastical ministers: But the same is holy left vnto the positive lawes and ordinaunces of euery christen region, prouided & made or to be made in that behalfe, with the assent of the prince & ruler. And as concerning the office and duetie of the said ecclesiasticall ministers, the same consisteth in true preaching and teaching the worde of god vnto the people, in dispensing and ministering the sacramentes of Christ, in consecrating and offering the blessed body and bloudde of Christ in the sacrament of the aultare, in losynge and allosynge frome synne, suche persons as be sorry and truly penitent for the same, and excommunicatinge such as be gyltie in manifest crimes, and wyl not be reformed otherwyse, & synally in praying for the hole church of Christ, and specially for the flocke committed vnto theym. And although the offyce & ministerye of priestes and bishoppes, stande chiefly in these thynges before reherled: yet neyther they nor any of them may exercise & execute any of the same offices, but with such sort and such limitation, as the

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the ordinaunces & lawes of euery christen realme, do permitte and suffer.

And bicause it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peradventure, ambitiously wolde desyre it: Therfore saint Paule dothe diligently sette oute to his disciples Timothe and Tite, the conuersation, learnynge, conditions, and qualities of theym that shulde be admitted to the ministry of priesthood, writynge in this maner: A bisshoppe or a priest ought to be blamelesse, as the stewarde of god, not wylfull, not angry, no drunkarde, no fygghter, not greedy of fylthy lucre, but given to hospitalitie, liberal, discrete, sobre, righteous, deuoute, temperate, and continent, and such one as holdeth the true worde of doctrine, that he maye be able to exhort with hollesome learning, and to reprove them that say agaynste it. Thus we haue shortly touched, fyrste the ordryng of priestes and byshoppes: Secondly, their ministry offyce & dуетie, with the charge & cure belongyng therunto, & finally the qualities & conditions requited in the same.

i. Tim. iii.
& Tit. i.

And for asmuch as it is an old heresy of the Donatikes, cōdemned in the general coun-

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counsellcs, to thinke that the worde of god, and his sacramentes, shulde be of no efficacy, strength, or vertue, whan they be ministred by euyl men; it is to be remembred, that accordynge to the saying of saynt Gregory Nazianzene: Lyke as there is no difference betwene the selfe same ymage or fygure of any thing imprinted with a signet of gold, and a signet made of yron, or of wod, or any other bylet matter: euen soo the worde of god, and the sacramentes of god, ministred by an euyl and nough-ty man, be of the selfe same vygour, strengthe, and efficacye, as whan they be ministred by a man of excellent vertue and goodnes. The cause and reason wherof is, for that the priestes and byshops, althoughe in the execution of their office and administration, they do vse and exercyse the power and auctoritie of god, committed vnto them; yet they be not the principall causers, nor the sufficient, or of them selues the efficient causers, or givers of grace, or of any other spirituall gyfte, whiche proceedeth & is giuen of god, by his worde and his sacramentes: But god is the onely principal, sufficient, and perfecte cause

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cause of all the efficacye of his worde,
and his sacramentes, and by his onely
power, grace, and benefittes it is, that
we receyue the holy goste, and his gra-
cis, by the office and administration of
the sayde priestes and bishops: and the
sayde priestes and bishoppes be but on-
ly as offycers, to execute and minister
with theyr handes & tounge, the out-
warde and corporall thinges, wherin
god worketh & gyueth grace inwarde,
accordyng to his pacte and couenaunt,
made with and to his espouse the chur-
che. And this also Chrysostome affir-
mith, the. lxxxv. homily vpon saint Iohn,
where he saith in this maner: What
speake I of priestes, I say that neither
angel nor archaungel can gyue vs any
of these thinges, whiche be gyuen vnto
vs of god, but it is the father, the son,
and the holy gooste, whiche is the effe-
ctuall cause of all these thynges, the
priest doth only put to his handes, and
his tongue. And in this point saint Am-
brose also agreeth, with the said sayin-
ges of Chrysostome writing thus: The
priest layeth his handes vppon vs, but
it is God, that gyueth the grace: the
prieste layeth vppon vs his beseechyng
handes,

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handes, but God bleſſeth vs with hyſ
mighty hande: The byſhoppe conſecra-
teth an other byſhop, but it is god that
gyueth the worthynelle. Wherefore we
muſte alwayſ thinke, and beleue, that
the vertue and efficacy of the worke of
God, and hyſ ſacramentes, conſiſteth
and dependeth, in and vppon the com-
maundemente, ordinaunce, power, and
auctoritie of God onely, & that neyther
the merites or worthynes of the mini-
ſters, be they neuer of ſuche excellency,
do giue them their auctoritie, ſtrength,
or efficacy, neither yet the malyce, nor
corrupte lyuing of them, be it neuer ſoo
euil, can frustrate or take away fro the
ſayd worde or ſacramentes, theyr ſaid
power, authoritie, ſtrength or vertue.

Act. vi.

i. Tim. iii.

Moreouer as touchyng the ordie
of deacons we rede in the actes of the
Apoſtles, that they were ordered and
inſtituted by the ſame apoſtelles, by
prayer and impoſition of their handes
vppon theym. And as for the qualites
and vertuous conuerſation, whiche be
requyred in theym, ſaint Paule ſetteth
theym oute in hyſ epiſtle to Tymothee,
in theſe wordes: Deacons oughte to be
chaſte, nor doubletongued, no drunke-
hardes,

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hardes, not greedy of fylthy lucre, ha-
uynge the myfterye of faythe in a pure
conscience. And theyr offyce in the pri-
mitiue churche, was partely in myni-
stryng meate and dryncke, and other
necessaries, to poore people founde of
the churche, partely also in ministring
to the byshoppes and priestes, and in
doyng theyr duetie in the churche. And
of these two orders onely, that is to
saye, priestes and deacons, scripture
maketh expresse mencio, and how they
were coferrid of the apostles by prai-
er and imposition of their handes. And to
these two, the prymitiue churche dyd
adde and conioyne certayne other infe-
ryour and lower degrees, as subdea-
cons, accolites, exorcistes, with diuerse
other, of the whiche mencion is made
of, both of the moſte auncient wyrters,
that we haue in the churche of Chryste,
after the apostles, & also in diuers olde
counsailes, and namely in the fourthe
counsaile of Aphyrike, in whiche sainte
Augustine was present, where as al the
kynbes of orders, whiche were then in
the churche, be reherſed, and also with
what rites & ceremonies, they were co-
ferrid & giuē at that time. And thus by
succes

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Succession from the apostles tyme hath
Order continued in the churche, & hath
euer bene called and counted for a sa-
cramente, as it may appere by dyuers
other auneynt wyrtets, and specyally
by saunte Augustine, where he wyrteth
thus, speakyng bothe of the sacrament
of baptisme, and of Order: Eyther of
theym (saith he) is a sacramente, and
eyther of theym is gyuen to men, by a
certayne consecration, the one whan a
man is baptised, and the other, whan
he is ordered: and therefore neyther of
theym bothe, may be iterate or repeted
in the catholike churche of Christe.

And where as we haue thus sum-
marily declared, what is the office and
ministration, which in holy Scriptures
hath ben committed to byshoppes and
prieistes, and in what thynges it consp-
isteth, as is afore reherled, lest perad-
uenture it myghte be thoughte to some
persones, that suche authorities, po-
wers, & iurisdictions, as patriarches,
primates, archebyshoppes, and metro-
politanes, nowe haue, or heretofore at
any tyme haue had iustly and laufully
ouer other byshoppes, were gyue them
by god in holy scripture: We thynke it
expedient

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expedient and necessarie, that all men should be aduertised and taught, that all suche lawfull powers and authorities of any one byshop ouer an other, were and be gyuen to them, by the consent, ordinaunce, and positie lawes of men onely, and not by any ordynaunce of God in holy scripture. And all other power and authoritie, whiche any byshoppe hath vsed or exercised ouer an other, whiche hath not bene gyuen to him by suche consente and ordynaunce of menne, (as is aforesayde) is in verie deede no lawfull power, but plaine vsurpation and tyranny.

And therefore where as the byshop of Rome hath heretofore claymed and vsurped, to be heade and gouernour of all priestes and byshoppes of the hole catholyke church of Christe, by the lawes of God: It is euident, that the same power is vtterly fayned and untrue, & was neither gyuen to him by god in his holye scripture, nor allowed by the holy fathers in the auncient general counsels, nor yet by the consent of the hole catholyke church. For it is playne, that Christe neuer gaue vnto saint Peter, or to any of the apostles, or
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Galat. ii.

their successors, any such vniuersall authoritie ouer al the other. But he set them all indifferently, and in lyke power, dignitie, and auctoritie, as it doth evidently appere in all such places, where any authoritie is gauen to them by Christe. And also by saynt Paule, in his epistle to the Galatians, where he comparerh him selfe to James, Peter, and John, whiche were the most notable amonge the apostles, affirming him selfe to be equal in authoritie with the.

And as concerning the most auncient and more famous holy general councyles, it is euident, that they gaue the byshops of Rome, no such authoritie, for in them be diuerse actes & decrees, playnely testifieng the contrary.

AS FIRST in the former councyle of Nice, among other, there is one decree, that 4 patriarches of Alexandria, and Antiochia, shuld haue lyke power ouer the countreys about those cities, as the byshoppes of Rome, haue had ouer the countreys about Rome.

ALSO in the councyle Mileuitane, in which councyle saint Augustine was presente, and subscribed to the same, it was decreed, that yf any clerke of the coun-

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countreys of Aphyrike, wolde appeale out of Aphyrica, vnto any byshoppes besyde the sea, that suche a one shuld be taken through out al the countreies of Aphyrica, as a persone excommunicate.

Moreover in the general counsaile Constantinopolitan the fyrste, it was lykewise decreed, that euery cause and controuersye betwene any personnes, shulde be determyned within the prouinces, where the matters byd lye, and that by the bishops of the same prouinces. And also that no byshops shuld exercise any power out of hys owne dioceses or prouince. And this was also the mynde of the holy doctour and martyr saynt Cypriane, and of the other holy fathers of Aphyrica, before the tyme of any generall counsaile.

AND for the better and more playne and assured confirmation, that the byshop of Rome had no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any auncient catholike counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the byshoppe of Rome sent his legates to that counsaile, to allege & bendicate his vsurped primacy, and by

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title of the same, to defende and maynteyne the receyuing of appeales made vnto hym of causes and controuersies comenced in Aphyrike, bycause the hole counsaile had by theyr decree, prohibited and forbidden before, all suche appeales to any foren byshop. In the entreating & debating of whiche matter, the byshop of Rome for his tittle, alleged onely a canon, made (as he pretended) in the first Nicene counsaile. The byshops of Aphyrica denyng any suche canon to be made. For triall whereof, messengers were sente to the patriarches sees of the orient, to make serche for the hole canons, of that counsaile. And finally after long & diligent serche, whan the hole canons were broughte forth from thence, there was no suche canon enonges them, as the byshop of Rome for his sayde tittle had alleged.

Wher vpon two thynges are to be noted, as euident by the premisses. First that the bishop of Rome, hath no suche primacy, nor any suche can chaleng by any wordes in scripture: For than the byshoppe of Rome wolde at that tyme by his legates haue alleged it, and the greate multitude of soo many fathers,

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as were assembled in that Aphricā coun-
saile (of whom saint Augustine was
one) were so wel and profoundly lerned
in holy scripture, that no suche thyng
(yf it were there) coulde haue ben hyd
vnto them. And also they were so good
& vertuouse, that if they had knowen
it there, they than wolde haue made no
acte before to the contrary, nor yet at
that tyme, soo earnestly and extremely
refused it.

The seconde thyng to be noted, as
evident by the premisses is, that the
byschoppes of Rome, haue no suche po-
wer gauen them by any auncient gene-
rall counsaile. For they at that time of
this Aphrican counsaile, wolde than
haue alleged it, where in dede they al-
leged none, but a pretended canō of the
fierste Nicene counsaile: whiche after
great trial and serche, as is aforesayd,
coulde neuer be founde in the autent-
ikes. And that chapter autentike, which
of al the canons of that counsaile most
concerneth the byshop of Rome, maketh
directly and playnly agaynst the sayde
pretensed vniuersall primacy, gyuinge
(as is said before) to other patriarches
like and equal authoritie in their coun-

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treys, as byshoppes of Rome had, and
blesed than in the cōstreis about Rome.

Thirdly that the bishops of Rome
had no such vniuersall primacy gūen
vnto them by the cōmon consent of the
hole catholike church, it wel appereth
in that, that diuerse patriarches & arch
bishops haue of auncient tyme refused
to owe vnto the any such subiection, as
they by colour of an vniuersal primacy
chalenged and required ouer them. As
the patriarches of Constantinople, and
other of the east, & tharchbishops of
Rauenna, Millan, and such other. And
also Agatho hym selfe being bishop of
Rome, longe after the.iii. first vniuer-
sall counsailes, in his letters sent vnto
the emperoure, concerninge a generall
counsaile to be holden at Constantino-
ple, plainly declareth, and confesseth
his primacy to extende onely to the by-
shops of the west & northe parties: And
that in such wyse, as it is euident, that
at that tyme the bishops of Rome, nei-
ther by the wordes of scripture, nor by
any decree of auncient generall coun-
sailes, nor by the cōsent of the hole ca-
tholike churche: had any suche vniuer-
sall primacy, as he now requireth.

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And yf the byshoppes of Rome, wil
allege any later counsailes, for they
pretensed vniuersall primacye, as the
counsailes of Constance, Basill, and
Florence: It is manifest and open, that
the counsailes of Basill and Constance
were in the tyme of scismes, and they
which were there deuidid into factiōs,
after the fauour of their princis, which
princis were also diuidid, som fauoring
thone part of the scisme: som the other.
And the greate parte of the lerned men
that were there, were of this later insti
tute religiouse, and therfore obsequent
to the pleasure and wyl of the bishops
of Rome, and brought vp onely in this
latter scolasticall doctrine, and lyttel
exercised or lerned in the holye scriptu
res, or in the olde auncient doctours &
writers. And bothe of those counsailes,
were dissolued and broken vp, without
any perfit ende or conclusion. And sith
that time, the canons pragmaticall of
these two counsailes, be no where vled
nor yet alledged, as to be of effecte,
by the auctoritie of those counsailes.
And as to the counsaile Florentine,
ouer and besydes, that the greattest
parte of lerned men there, were suche

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as we spake of before, the consent also in this matter, of the Orientales and Grecians that were there, seemed to the hole countreys, that sent them, so farre both against scripture, & general counsailes, & theyr auncient holy wyters, that they forthewith shewed them selues, so much discontent with that consent of their ambassadours, that they then neyther wolde receyue the determination concerning the vniuersal primacy of the byshoppe of Rome, neither sythe that tyme coulde be induced to agree to the same.

And thus by all those thynges before reherfed, it playnly appereth, that the bishops of Rome, claiming this pretended vniuersall primacye, do yet not only without any ground of holy scripture, & without any cōsent of the hole catholyke church, but also contrary to the determinatiō, and decrees of suche generall counsailes, as the byshops of Rome, these many hundred yeres vnto this day, in their creatiō do solemnly & expressely professe to kepe and obserue. For as it appereth by their owne lawes and actes from tyme to tyme, euerye bishoppe of Rome, whan he is created, doth

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both openly and solemnly professe that he shall inuiolably obserue and kepe al the canons of the fyrste. viii. generall counsailes, amonge the whiche be the canons before reherfed, playnly repugnant and contrary to his sayd pretended vniuersall primacy.

Finally this beinge manifestly declared and proued, that the bishops of Rome, hath not iustly and lawfully any suche vniuersall power ouer the bishops and clergy: all wyse men maye easily perceyue and see, that they maye moche lesse clayme to haue the hole monarchy of the worlde, and suche authoritie ouer all pryncis and kinges, that they maye therby depose them fro their realmes, dominions, and seignouries, and transferre and gyue the same vnto suche persons, as them lyketh: where as the scripture dothe teache and command the contrary, that is to say: That all christen people, as well priestes and byshops, as all other, shulde be obedient vnto prynces and potestates of the worlde. For the truth is, that god constituted and ordeined the authoritie of christen kynges and pryncis, to be the most high and supreme, aboue all other

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powres and offycers in this worlde, in the regiment and gouernement of their people, and cōmitted vnto them, as vn to the chief heades of their cōmon welthes, the cure and ouersyght of all the people, whiche be in their realmes and dominions, without any exception: And to them of right, and by goddis cōmandement, belongeth not onely to prohibite vnlawfull violence, to correct offenders by corporal deth, or other punishment, to conserue moral honesty among their subiectes, according to the lawes of theyr realmes, to defende iustyce, & to procure the publyke weale and common peace and tranquillitie in outward and earthly thingis: But specially and principally to defende the faith of Christ and his religion, to conserue and mainteyne the true doctrine of Christe, and all suche as be true preachers and setters forth therof, and to abolishe all abuses, heresies, and idolatries, and to punish with corporall paines, such as of malyce be the occasyon of the same. And fynally to ouersee, and cause that the said bishops and pristes, do execute their pastoral office truly and faithfully, and specially in those pointis which
by

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by Christe and his apostels was gyuen and committed vnto them, and in case they shall be negligent in any part thereof, or wolde not diligently execute the same, to cause theym to redoubte & supply their lacke. And if they obstinately withstande their princes kynde monition, and wyl not amend their fautes, than and in suche case, to put other in theyr romes and places. And god hath also commaunded the sayd byshops and priestes, to obey with all humblenesse and reuerence, bothe kynges and princes and gouernours, and all their lawes, not beinge contrary to the lawes of god, what so euer they be, and that not onely Propter iram, but also Propter conscientiam, that is to say, not only for feare of punishment, but also for discharge of conscience. Wherby it appeareth well, that this pretended monarchy of the bishop of Rome, is not founded vpon the gospel, but it is repugnant thereto.

And therefore it apperteineth to christen kynges & princis, for the discharge of their office and duetie towarde god, to endeuour theym selues, to refovrme and reduce the same agayne vnto the
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old limittes and pristine estate, of that power, whiche was giuen to theym by Christ, and vsed in the primatiue churche. For it is out of doubt that Christis faithe was than moſte firme and pure, and the scriptures of god, were than best vnderſtande, and vertue byd than moſte abounde and excell. And therfore it muſt nedes ſolow, that the cuſtomes and ordinaunces than vsed and made, be more conſorme and agreable vnto the true doctrine of Chriſte, and more conducing vnto the ediſieng and benefite of the churche of Chriſte, than any cuſtomes or lawes vsed or made by the byſhop of Rome, or any other addicted to that ſce and vſurped power, ſythe that tyme.

And therfore where as the kynges moſt royall maiestie, conſyderynge of his moſt excellent wyſedome, not only the notable decay of Chriſtis true and perfite religion, emonges vs, but alſo the intollerable thraldome, captiuitie, and bondage, with the infinite daungers and preiudices, which we his ſubiectes continually ſuſteyned, by reaſon of that longe vſurped and abuſed power, which the byſhops of Rome were wont

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wonte to exercise here in this realme: hath nowe of his mooste godly disposition, and by the consente of hys nobles spirituall and tempoꝛall, by auctoritie of the hole parliament determined, no longer to suffer the byshoppe of Rome, to exercise any part of his vsurped iurisdiction here within thys realme, but cleerly to deliuer vs from the same, and restore vs agayne vnto our libertye.

Surely we haue great cause, mooste ioyfully and thakfully to embrace and accept the same, considering that thereby no prejudice is done to goddis word or his ordinances. For as we haue shewed and declared befoꝛ, it was by princis sufferance onely, that the byshop of Rome exercised any suche iurisdiction within this realme, and not by the auctoritie giuen vnto him by Christ. And as for the byshop of Rome, he can not pretend hym selfe no more to be greued or iniuried therewith, than any of the kinges officers, might worthily thinke, that the kinges highnes shulde do him wrong, in case he shuld vpon good cause remoue him from his see and office, and committe it to an other. And as for

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As the kynges say the full subiectes, we shall vndoubtedly receyue & haue ther by syngular wealth and commoditie, as well spiritually to the edefieng of our soules, as corporally to the increce of our substance and ryches. The whiche howe muche it was impayred and decayd continually from time to time, by the great exactions of the bysshops of Rome, and suche treasures as went perely out of this realme to his coffers for annates, annuities, and exemptiōs, pardons, and suche other vnlawfull exactions: we doubt not, but all men indued with anye wytte and zeale to the wealth of this our countrey, do ryghte well perceiue and vnderstande, and accordyngly with harte and mynde, wyl not onely pray for the kynges byghnes and his preservation, by whose occasion this lyghte came fyrste vnto vs, but also firmly and constantly stycke to those lawes, wherby we haue so much ease of wrongfull exactions and abuses, and also our prince and kyng now enjoyeth most rightfully his iuste title, with restitution of his royall and imperryall dygnitie and princely gouernaunce.

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The sacrament of Cōfirmation.

V E R E A D E in holy scripture, howe the apostles, in the beginning of the church although they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue & efficacie therof, perfectly regenerated in Christe, perfectly incorporated and made the very members of his bodye, and had receiued full remission of theyr synnes, and were indued with graces and gyftes of the holye goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr hādes vpon them, the holy gost was giuen and conferred vnto them. And the said people dyd speke dyuerse languages, and prophesied, wherby not onely they, whiche had receyued baptisme, and professed Christ, were the better confirmed and established in Christes religion, and made more constant to confesse the same: But also other which were out of the church, and infidels, myght the sooner be reduced by such gift and myracle from their errours, and be brought into the
right

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As the kynges say the full subiectes, we shall vndoubtedly receyue & haue ther by syngular wealth and commoditie, as well spiritually to the edefieng of our soules, as corporally to the increce of our substance and ryches. The whiche howe muche it was impayred and decayd continually from time to time, by the great exactions of the bysshops of Rome, and suche treasures as went perely out of this realme to his coffers for annates, annuities, and exemptiōs, pardons, and suche other vnlawfull exactions: we doubt not, but all men indued with anye wytte and zeale to the wealth of this our countrey, do ryghte well perceiue and vnderstande, and accordyngly with harte and mynde, wyl not onely pray for the kynges byghnes and his preservation, by whose occasion this lyghte came fyrste vnto vs, but also firmly and constantly stycke to those lawes, wherby we haue so much ease of wrongfull exactions and abuses, and also our prince and kyng now enjoyeth most rightfully his iuste title, with restitution of his royall and imperryall dygnitie and princely gouernance.

The

The sacrament of Confirmation.

V E R E A D E in holy scripture, howe the apostles, in the beginning of the church although they dyd certaynly knowe and beleue, that all suche as had duely receyued the sacrament of baptisme, were by vertue & efficacie therof, perfectly regenerated in Christe, perfectly incorporated and made the very members of his bodye, and had receiued full remission of theyr synnes, and were indued with graces and gyftes of the holye goste, yet they went vnto the people, after they were baptised, and so by their prayer and imposition of theyr handes vpon them, the holy gost was giuen and conferred vnto them. And the said people dyd speake dyuerse languages, and prophesied, whereby not onely they, whiche had receyued baptisme, and professed Christ, were the better confirmed and established in Christes religion, and made more constant to confesse the same: But also other which were out of the church, and infidels, myght the sooner be reduced by such gift and myracle from their errours, and be brought into the
right

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right beleefe of Christe and his gospel.

Wherupon the holy fathers of the primitive church, taking occasion, and foundyng theym selues vpon the sayde actes and dedes of the apostles, and cōsyderynge also, that suche as had ones receyued the gyftes and benefittes of the holy goste, by the sacrament of baptisme, myght and oftentymes dyd in dede, by temptation, frayltie, or other wyse by their owne synne and malyce, lose and fall from the same agayn: dyd vse and obserue (as it hath bene hitherto by succession of ages continued) that all christe people, shuld after theyr baptisme, be presented to theyr bishops, to the intent that by theyr prayers, and imposition of their handes vpon them, and consigning of them with the holpe Christe, they shuld be confirmed, that is to say, they shulde receyue such gyftes of the holpe goste, as wherby they shulde be so corrobored and establisshed in the gyftes and graces before receyued in baptisme, that they shuld not lyghtly fall agayne from the same: but shulde constantly retēn them, and perseuere therein, and shulde alsoo be made stronger and hardier, as wel to confesse

holdo

OF CONFIRMATION.

boldly and māfully their fayth, before al the persecutours of the same, and to resist and fight against their gostly enemies, the worlde, the deuyll, and the fleshe: as also to beare the Crosse of Christ, that is, to suffre and susteyn patiently all the afflictions and aduersities of this worlde, and synally that they shuld attaine encrease & abundāce of vertues & graces of the holy goste.

And although men ought not to contemne this sacrament, but shuld present theyr chyldren vnto the byshop, to receiue at his handes the sacrament of cōfirmatiō, yet it is not to be thought, that there is any suche necessitie of confirmation of infantes, but that they being baptised and dyeng innocentes, before they be confirmed, shall be assured to attayne euerlastyng lyfe and saluation, by the effecte of the sacrament of baptisme receiued.

The sacramēt of extreme vnctiō.

AS TOVCHING extreme vnction, we must vnderstand, howe accordyng to scripture, and the rule and ordre prescribed by the holpe
It ap^{pe}

THE SACRAMENT

apostle saint James, the catholik churche of Christ, hath obserued and ministered this sacramente, to suche as haue requyred it in theyr sicknes and disease of bodye, to the intent that by the working of god in ministration thereof, the sycke man through prayer of the priest the mynister, and suche as assiste hym, might be releued of his bodily disease, and also attaine pardon and remission of his synnes. For saint James saith: If any be sycke amonge you, let hym call for the priestes of the churche, and let them praye ouer hym, annoyntynge hym with oyle, in the name of our lord, and the prayer of faythe, Shall saue the sicke man, and if he be in synnes, they shall be forgyuen hym.

By whiche wordes, lyke as the vse of the sacrament is confirmed and proued, so that the churche maye well vse the same, with assurance, that god assisteth the ministration thereof: Soo we muste also remembre, that althoughe health of bodye, whiche here is prayde for, dothe not alwayes folowe, yet we shuld not doubt, but god ordereth mas prayer therein, alwayes to the best, as he dothe of his infinite goodnes, all other prayers that men make, who in dedde knowe

OF EXTREME VNCTION.

knowe not what they shoulde aske, ne what is beste or mooste profytable for them. Wherfore all be it we be taught to make all our prayers in a mooste certayne faith, to attayne our desires, accordyng to the generall promyse made by god through Christ. Aske and you shall receyue, whych the promyse can not fayle, for goddis worde can not be frustrate, but taketh euer effecte: Yet may we not truste our owne determynation, and our iudgement so precisely in our prayers and requestes, but committynge our selues holely to goddis gouernaunce, we ought to take, esteeme, and iudge for the beste, what soo euer god shall orde and dispose for vs, althoughe it be contrarye to our prayer and desyre, whiche muste euer haue direction and submission to goodis pleasure, who knoweth our necessities, and can and wyl dispose al thinges sweetely and pleasantly, to the atteyning of euerlasting comforte, whiche all good men chiefly desyre and pray for.

Mat. vii.

Sapi. xlii.

And where as saynt James spebeth of remission of synne, to be obteyned in this sacramente, in as muche as the remission of synne, is a necessa

Re. ii.

peti

THE SACRAMENT

Math. vi,

petition to be made of and for all men, considering the frailtie of mannes nature, whiche continually synneth, and therfore continually is taught to saye: *Dimitte nobis debita nostra, Lord forgyue vs our trespasses.* We ought assuredly to truste, that god workynge in the mynistration of hys sacramente, dothe by the prayer of the minister, and of suche as assiste hym, forgyue those synnes of the syncke man, whiche by the frailnes of his nature in sodayne motions and vehement agonies, he dothe comyt and fall into.

And yet we ought not therupon, to conceyue a vayne false hope of the effect of this sacramente, that lyvinge in filthy and abhominable synne, and not caryng to be deliuered from it by true penance, we shuld by the mynistration of extreme unction, haue all our synnes forgyuen: for this sacrament is mynistrated fruitfully, onely to those that be members of Chyistes churche, and such as being fallen out of the state of grace by deadly sinne, haue ben by penāce restored to the same, whiche men by this sacrament, be strengthened and comforted in theyr agony and fyght, agaynst the

OF EXTREME VNCTION.

the deuylle, who in the tyme of sicknes and vocation of the bodye, is very busy to assaut them.

And where it is called the extreme vnction, that is to say, the laste vnction we must not so vnderstand it as though this sacrament myght neuer be mynystrid but ones, that is to say in extreme peryl of death, whan men be without hope of lyfe: for it shuld rather be mynystrid in the entry of sycknes, and so oftener, whan so euer any great and peryllous sycknes and malady shal come to any manne. But the fathers of the churche dyd call it by the said name of extreme vnction, bicause it is the laste, in the respecte of the other vnctions, whych be mynystrid before, in the other sacramentes of baptisme, confirmation, and order, in whych sacramentes christen men be also annointed.

And for as moche as the sacrament of the Aultare (beyng duely receyued) is the very spirituall foode, and the very sustentation, comfort, and preservation of all christen men, in all daungerous passages and auentures: therefore it is expedient, that the said sacrament

But

of

of the aultare shulde be receyued after
this annoyngedone, in the tyme of
syknes. For surely the receyuing of the
body of our sauour Iesu Christ, is the
very consummation not onely of this,
but also of all other sacramentes.

The seuen sacramentes thus de-
clared, the vse and effecte of them
dothe manifestly appere. For by
baptisme, we be incorporated into the
bodye of Christis church, obteynynge
in that sacrament, remission of synne,
& grace wherewith we be able to leade
a newe lyfe.

By the sacrament of penance, they
that be fallen into deade synne, may
be restored vnto the state of grace re-
ceyued in baptisme, and soo made a-
gayne the lyuely membres of Christes
misticall body.

In the most blessed sacrament of the
aultare is the most precious body and
bloud of our sauour and redemet Ie-
su Christ, both in fourme of breade and
wyne, by whome, for whome, and in
whom, al sacramentes take effect, and
therfore is this the most worthy sacra-
ment

ment, and of hyghest dignitie.

The sacrament of matrimonye is a necessary thyng for due generation of manne to goddis pleasure, whyche although it be honourable and acceptable to god, and therfore the laful coniunction of man and woman, is assisted by god in this holpe sacrament, yet this estate is not commaunded as necessary to any particular man, but left at libertie to all men, sauyng priesies, and to other, which of there free libertie, by vow aduisedly made, haue chosen the state of contynency, who accordyng to their free choyse, muste freely and wyllyngly continue in the same.



The sacrament of order, although it be not commanded to any particular man, as necessary for the attaynyng of euerlastyng lyfe: yet in the church, which is the mysticall body of Christe: it hath a necessitie, to thintent that by ministers duly placed, there maye be due spirituall fathers, for spirituall generation. So that both the estates of matrimony and order, be for the hole church necessary, but yet not so necessarily commanded to any particular man.

Illl

The

The other two sacramentes of confirmation & extreme unction, although they be not of suche necessitie, but that without theym men may be saued, yet for as moche as in the mynystracion of theym, if they be worthily taken, men receiue more abundantly gostly strength ayde and comforte, They be very holysome and profitable, and to be desired, and reuerently receyued.

The .x. commandementes
of almighty god.

- i  Thou shalt haue none
other goddis but me.
- ii  Thou shalt not haue
any grauen ymage,
nor any lykenesse of
any thyng that is in heauen a-
boue, or in the earthe beneth, or
in the water vnder the earth, to
the entent to doo any godly ho-
nour and woꝝshyp vnto them.
- iii Thou shalt not take the name
of

of thy lord god in vaine.
Remembze that thou keepe holy iiii
the sabbotte daye.

Honour thy father and thy mo= v
ther.

Thou shalte do no murthre. vi

Thou shalte not committe adul= vii
tery.

Thou shalte not steale. viii

Thou shalt not beare false wyt= ix
nesse against thy neighbour.

Thou shalte not vniustly desyre x
thy neyghbours house, no2 thy
neyghbours wyfe, no2 his ser-
uante, no2 his mayde, no2 his
ore, no2 his asse, no2 any thyng
that is thy neyghbours.

Ex. v.

The

THE FIRST

The exposition of the first
cōmandement of god.

Thou shalt haue none other
goddis but me.



This first cōmandement,
lyke as it is fyrste in or-
der, soo it is the mooste
chief & principall amōg
all the other preceptes.
For in this fyrst cōman-
dement god requirerh of
vs those thinges, in the which cōsisterh
his chiefe & principall worshyp and ho-
nour, that is to say, perfytte faith, sure
hope, & vnfayned loue & dreade of god.

And therfore it is to be noted, that
to haue god, is not to haue hym, as we
haue other outward thiges, as clothes
vpon our backe, or treasure in our che-
stes, nor also to haue him in our mouth
outwardly, or to worshyppe him with
kneling, or suche other gestures onely:
but to haue him our god, is to conceiue
hym in our hartes, to cleaue faste and
surely vnto him, with hart and mynde
to put all our truste and confidence in
hym, to set all our thoughtes and care,
aboue

COMMANDEMENT.

aboue all thinges to please him, and to depend holely of him, takyng him to be infinitely good and mercyfull vnto vs, beynge his creatures, and contynuyng in his flocke.

Secondly god commaundeth vs thus to do to him only, and to no creature, nor to no false & feyned god. For as a kynde and louynge man, can not be contente, that his wyfe shulde take any other husbände: Soo can not our most kind & most louing god and creatour, be pleased, yf we shoulde forsake hym, and take any other goddis. And surely he is more presente with vs, and more readye to shewe vs all kyndenes and goodnes, than any creature is or can be. And alreedy of his gyft, we haue all that we haue, meate, drinke, cloth, reason, wytte, vnderstandyng, discretion, & all good thinges, that we haue pertainynge bothe to the soule and the body. And therefore he wil not suffer vnpunished so moch ingratitude & unkindnesse at our handes, that we shuld forsake him, and sire our faith and godly truste in any other thyng besydes him.

Thirdly by this pcepte god commaun-

THE FIRSTE

Deut. vi.

mandeth vs, not onely to truſte thus in him: but alſo to gyue him the hole loue of our hartes, aboue all wordely thinges, yea and aboue our ſelues, ſo that we maye not loue our ſelues, ne any other thinge but for him, accordynge as Moyses ſaith in the booke of Deuteronomie: Thy lord god is one god, and thou ſhalt loue hym, with all thy harte, and with all thy ſoule, and with all thy mynde, and with all thy ſtrength and power. And this loue muſte bynne with it a feare, that euen for very pure loue we ought to be moche aſhamed & aſtrayde, to breake the leaſte of his commaundementes: Like as the chylde, the more he loueth his father, the more he is lothe and aſtraide to diſpleaſe hym in any maner of caſe.

Fourthly all they offende agaynſte this commaundement, whiche ſet their hartes and myndes vpon any worldly thing aboue god. For what ſo euer we loue aboue god, ſo that we ſet our myndes vpon it, more than we do vpon god, or for it we wyll offende god, truly we make that for the time our god. For as ſaint Paul ſayth: The couetous man maketh his goodes his god, And the gluttonous man maketh his beaſty his god. For the one ſetteth

COMMANDMENT.

seteth his mynde vpon his goodes, the other vpon his bealy, more than they doo vpon god, and for theym they wyl not stycke to offende god.

Also all they whiche haue more confidence in the creatures of god than in god, do make the creatures of god their god. And how greuously god is offended therewith, we fynde in the booke of Paralipomenon, where it is wrytten, il. Par. xvi. that whan Aza kynge of Iuda, beyng sore constrained by Baasa kynge of Israel, sent for helpe to Benadab king of Syria, and gaue him great treasure, for to allure him to his ayde. Our lord sente the prophete Hanani to Aza the kynge of Iuda, who sayde vnto hym on this maner: Bycause thou hast trusted in the kynge of Syria, and not in thy lord god, therefore the hoste of the kynge of Syria is escaped frome thy handes. were not they of Ethiopia and Libia, of farre greater power, bothe in chariottes and horsemen, and in number and multitude, whiche were innumerable: and yet our lord (as long as thou dyddest put thy trust in hym) dyd yelde them into thy handes? The eyes of god doo beholde all the worlde, and gyueth

THE FIRST

goueth strength to theym that truste in hym with all theyr harte. In whyche wordes it dothe appere, that it is laide to Azas charge, that he dyd not beleue in our lorde, bicause he dyd more truste in Benadad the hethen prince, than in our lorde.

It is noted also in the same chapter, that where as Aza had very greate peyne in his feete, he sought not to our lorde for remedy of his disease, but trusted more in the arte and remedy of physike. Wherby we may learne, that it is one great parte of persite belefe in our lorde god, to put our truste and confidence most principally and aboue al othet in him, whetfor they that do other wyse, do trasgresse this comādemēt, and make to them other goddis.

Also all they trasgresse this comādemēte, whiche cyther presume so muche vppon the mercy of god, that they feare not his iustyce, & by reason therof do styll continue in theyr synne, or elles so muche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same sorte, which by lottes, diuination, chattering of birdes,
des,

COMMANDEMENT.

des, and loyng of meunes handes, or other vnlawfull or superstitious craftes, take vpon theym certaynly to tell, determyne, and iudge before hande, of mens actes and fortunes, whiche be to come afterwarde. For what doo they but make theym selues goddes in this behalfe, as the prophere *Esai* saie sayeth? Tell vs afoze what shall come, and we shall say that ye be goddis.

Esai. xii.

Also all they, whiche by charmes & witchcraftes, doo vse any prescribed letters, signes, or carectes, wordes, blesynges, rodde, chrystall stones, sceptures, sweardes, measures, or for any superstitious entent, charmes, or witchcraftes, hange saynt Iohns gospell, or any other thyng aboute theyr neckes, or any other partes of theyr bodyes, or vse to drynke holy water, or any other suche vayne obseruation, trusting thereby to continue in longe lyfe, to dryue away sickenesse, to preserue them from syckenes, fyre, water, or any other peryll, otherwise than phisike or surgery doth allowe, doo also offende agaynst this commandement.

But most greuously of all and aboue
all

THE SACRAMENT

all other, they do offende agaynst this
commandement, which professe Christ,
and contrary to theyr profession, made
at theyr baptisme: do make secreete pa-
ctes and covenantes with the deuyl, or
do vse any maner of coniurations, to
rayse vp deuyls for treasure, or any o-
ther thyng hydde or losse; or for anye
maner of cause, what soo euer it be: for
all suche committe so hygh offence and
treason to God, that there can be noo
greater. For they yeld the honour due
vnto god, to the deuyl goddis ennemy.
And not onely al suche as vse charmes,
witchecraftis, and coniurations, trans-
gresse this chiefe and hygh commaun-
dement, but also al those that seke and
resorte vnto them, for any counsaile or
remedye, accordyng to the sayeng of
God, whan he sayde: Let noo man aske
counsaile of theym that vse falsse diuinations,
or suche as take hede to dreames, or chatte-
ryng of byrdes. Let there be no witcher or ens-
chaunter amonges you, or anye that aske the
counsaile of theym that haue spirytes, nor of
sothesayers, nor that seeke the trouthe of them
that be deade, for God abhorreth all these
thynges.

The

COMMANDMENT.

The exposition of the second
commaundement of god.

Thou shalt not haue any graue
Image, nor any likenes of any thyng,
that is in heauen aboue, or in earth be-
neth, or in the water vnder the earthe,
to the intente to doo any godly honour
and wo:shyp vnto them.

BY THESE wordes we be not for-
bidden, to make or to haue simili-
tudes, or ymages, but onely we be
forbidden, to make or to haue theym to
the entente to doo godly honour vnto
them, as it appereth in the .xxvi. chapi-
ter of Leviticus.

Leui. xxvi

And therefore although ymages of
Christe, and his saintes, be the workes
of mennes handes onely: Yet they be
not so prohibited, but that they may be
had and sette vp, both in churches and
in other places, to the entente, that we
(in beholdyng and lohyng vpon them,
as in certayne bookes and signes) may
call to remembraunce the manifolde
examplis of vertues, whiche were in
the sayntes, whom they doo represent:

I

And

THE SECONDE

And soo maye the rather be prouoked, kendlid, and styrted, to yelde thanks to our lord, and to prayse him and his sayde saines, and to remembre and lament our synnes and offences, and to praye God, that we may haue grace to folowe theyr goodnes & holy luyng.

As for an example, the image of our Saviour hangeth on the crosse in the roode, or is paynted in clothes, walles or wyndowes, as an open booke, to the intente that besydes the examples of vertues, whiche we maye learne at Christe, we maye be also many wayes prouoked, to remembre hys peynesfull and cruell passion, and also to considre our selues, whan we beholde the same ymage, and to condempne and abhorre our synne, whiche was the cause of his soo cruell death. And farthermore, considering, what hyghe charitie was in him that wold dye for vs his enemies, and what great dangers we haue escaped, and what hyghe benefites we receiue by his redemption: we maye be prouoked, in al our distresses and troubles, to runne for comfort vnto him. Al these lessons, with many mo, be brought to our remembrance, by the booke of the roode,

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roode, if we being first wel instruct and taught, what is represented and ment therby, do diligently beholde and loke vpon it. And as our sauour Christe is represented by this image of the roode, euen so the holy saintis, which folowed hym, be represented vnto vs by theyr images, and therefore the sayde images may wel be set by in churches, to be as bookes for vblearned people, to put them in remembrance of those sayntes: of whom they maye learne exammples of faythe, humilitie, charitie, pacience, temperance, and of all other theyr vertues and gyftes of God, whiche were in them, for which causes, images may be set in the churche, and ought not to be despised, but to be vlsed reuerently, although we be forbydden to doo anye godly honour vnto them. These lessons shuld be taught, by euey curat to there parryshe. And where as we vse to sence the sayde ymages, and to knele before them, and to crepe to the crosse, with suche other thinges: Yet we must knowe & vnderstande, that such thinges be not nor ought to be done to þ image it self, but to god and in his honour, although it be done afore the ymage, whether

L.ii.

it be

THE SECONDE

is be of Christe, of the crosse, or of our lady, or of any other saynt.

Agaynst this commandement dyd offende generally, before the commyng of Christ, all gentyles, and people, that were of the nation of Israel. For they did godly honor vnto images, and worshipped false goddis, some one, some another, of the whyche sorte there was a great numbze. For besydes theyr common goddis, euery countrey, euery cytie or towne, euery house and familie, had theyr propre goddis: whereof is muche mención made in authours, both christen and hethen. And these Gentiles, though they hadde knoweledge of a very god, yet (as saynt Paule sayeth) they hadde idle and vayne fantasies, whiche led theym from the truthe, and where they compted them selues wise, they became fooles.

And agaynst this commaundement offended the Jewes, many & sundry tymes, and almoste continually. For notwithstanding, that they professed the knowlege and worshipping of the very true god, yet they fell to the adoration of ymages, ydols, and false goddis: as
the

COMMANDEMENT.

the holy scripture maketh mention in many places.

Also all they do greatly erre, which put difference betwene image & image, trustinge more in one than in an other. as though one could helpe or do more than an other, whan bothe doo represente but one thinge, and sauyng by way of representation, neither of them is able to worke or do any thyng.

And they also do erre, that be more readye with theyr substance to decke images gorgeously, than with the same to helpe poore christe people, the quicke and lyving images of god, whiche is the necessarye worke of charitie commanded by god. And they also offende, that soo dote in this behalfe, that they make vowes, and go on pilgrimages, euen to the images, and there doo call vppon the same ymages for ayde and helpe, phantasinge, that eyther the image woll worke the same, or elles some other thyng in the ymage, or god for the ymage sake, as though god supernaturally wrought by ymages carued, ingrauen, or painted, brought ones into churches, as he dothe naturally

L.iii. worke,

THE THIRDE

woꝛke by other his creatures. In whiche thinges, yf any person heretofore hath, or yet doth offende, all good and learned menne haue greate cause to lament suche errour and rudenes, and to put their studies and diligences for the reformation of the same.

The exposition of the thirde commaundement of god.

Thou shalt not take the name of thy loꝛde god in vaine.

In this commandement god requirerh of vs to vse his name with all honour and reuerence.

Wherbyon you shal vnderstande, that the ryghte vse of the name of god, & the true honor of the same, standeth chiefly in these thinges folowinge, that is to saye, in the constante confession of his name, & mainteining of his doctrine, in the righte inuocation of him, in the giuing of due thākes vnto him, as wel in aduersitie as in prosperitie. For Christe saith, He that openly confesserh me before men, I will confesse him before my father in heauen

Math.x.

COMMANDEMENT.

Heauen: And he that is ashamed of me, to confesse my name before men, I will be ashamed of him before my father in heauen. In whiche wordes Christ teacheth vs not onely to professe the name of god, but also boldly and constantly to defende the same, & not to swaue frome it, for any maner of persecution or iniurie.

We must also in our tribulatiō and necessitie, and in all temptations and assaultes of the deuyl, inuocate and call vppon the name of god, for god accompteth his name to be halowed, magnified, and worshypped, whan we call vppon him in our nede: Call vppon me, sayeth he, in the tyme of trouble, and I will despyer the, and thou shalt honour me. And againe the wise man saith: The name of god is the mooste stronge towre, the ryghteous man runneth to it, and he shall be holpen. Psal. xlix. Pro. xviii.

Furthermoze we may not seke our owne name laude and fame, but vtterly auoyde and eschue the desyre of all worldly honours, gloze, and prayse, and must gyue al laude, praise, & thanks vnto god for his benefites, whiche be soo many in numbze and soo greate,

I iiii that

THE THIRDE

Psal. xlix.
i. Cor. x.

that we ought neuer to cesse from such landes and thanks, lyke as the prophet Dauid admonisbeth vs sayinge: Offer vnto god the sacrifice of laude & praise. And saint Paule cōmandeth vs, whan so euer we eate, drinke, or do any maner of busines, to gyue honour, praise, and thanks vnto god.

And finally they that be appointed, to be ministers of goddis worde, muste also preache the worde of god truely & purely, and sette forth the name of god vnto other, and reprove al false and erroneous doctrine heresies and ydolatryes. And although the bishoppes and priestes onely, be specially called and deputed, to be publyke mynysters of goddis word, teachers, preachers, and interpretours of the same: Yet euery christen man is bounde particularly by good example of lyuing, and according to the godly knowledge, that he hath lerned, to teache and order his family, and suche as be vnder his gouernance within his house, whan tyme and place requyreth. So that as moche as in him lieth, he suffre not synne to be vsed in his tute and family, but vertue to be vsed and exercised.

Second

COMMANDEMENT.

Secondly by this precept we be commaunded to vse the name of god to all goodnesse and truthe. And contrariwise, we be forbydden in the same, to vse his name to any maner of euill, as to lyeinge, deceyfulge, or any vnt ruth. And therfore agaynst this commandement, they doo offende that sweare in vayne. They sweare in vayne, that sweare without lausfull or iuste cause: For that they take the name of god in vayne although the thyng which they sweare be trewe. And likewise do all they, whiche for euery lyght and vaine thyng, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do glory in outragious othes or of custome do vse to sweare, or that do sweare a false othe, and be forsworne wittyngly. And such an othe is not only periury, but also a kynde of blasphemie, and is high dishonour and iniurye to god by cause suche persons as make suche othes, do wittyngly brynge god for a false wytnesse, who is all truthe, and hateth all vnt ruth.

They also do take the name of god in vayne whiche sweare any thyng that

L.v.

is

THE THIRDE

is true or false, they beinge in doubt, whether it be trewe or false, and do not afore well examyne and discusse, whether it be true or false: or that sweare that thynge to be false, whiche though in dede it be false, yet they thynke it to be true, or sweare that thynge to be true, whiche though in dede it be true, yet they thinke it to be false.

They also do sweare in bayne, whiche sweare to do that thynge, whiche they intende not to do, or sweare to forbear that, whiche they intende not to forbear, or sweare to doo any thynge, whiche to do is vnlawful, or sweare to leaue any thing vndone, which to omit or leaue vndone, is neyther ryght nor reasonable. And all suche as sweare to do thinges vnlauffull, not only offende in suche swearing, but also they moch more offend, if they performe the thing whiche they do sweare.

They also breake this commandement, which make any othe contrarye to theyr laufful othe or promyse made before, so longe as their promyse standeth in strength, whiche in no wyse it doth, yf it be contrary to the lawes of
god,

COMMANDEMENT.

god, or to the due obedience to the princes, and theyr lawes.

They also breake this commandement, which by rewardes or fayre promises, or by power or feare, do induce or cōstraine any man to be perjured.

They also breake this commandement, whiche eyther by preachynge or teachynge, or by pretence of holy lyving do abuse this holy name to their owne vainglory, or to any other vngodly purpose. And generally all euill chrysten men, which professe the name of Christ and lyue not according to theyr profession, doo also take the name of god in vayne, in wordes confessynge Christe, and denyng hym in dedes.

They also breake this commandement, whiche in trouble do murmur or grudge, and doo not call vpon the name of god, nor do thanke hym in all thynges, bothe swete and sowre, good and euill, welfare, and euill fare. For god dothe sende vs many troubles and aduersities, bycause we shulde rounne to hym, crye to hym for helpe, and call vpon his holy name.

Thirde ly forasmoche as the giftes
of

THE THIRDE

of helth of body, helth of soule, forgiveness of synnes, the gifte of grace or lyfe euerlastyng and suche other, be the giftes of god, and can not be giuen but by god, who so euer maketh inuocation to saintes for these giftes, prayinge to the for any of the saide giftes, or any suche lyke, whiche can not be gyuen but by god onely, yeldeth the glory of god to his creature, contrary to this commaundement. For god sayth to his prophet: I wyl not yelde my glory to any other. Therfore they that soo pray to saintes for these giftes, as though they could giue them, or be gyuers of them, transgresse this commaundement: yeldyng to a creature the honour of god. Neuer the lesse to pray vnto saintes to be intercessours with vs and for vs, to our lord in our suites, whiche we make vnto hym, and for suche thinges as we can obtayn of none but of hym, so that we esteeme not, or worshyppe not them, as gyuers of those gyftes: but as intercessours for the same, is laful, and allowed by the catholike church: and if we honoure theym any other wayes, than as the frendes of god, dwellyng with hym, and established nowe in his glory euerlastyng,

Esai. xliii.

COMMANDMENT

lastyng, and as examples whiche were requysite for vs to folowe in holy lyfe and conuersation, or yf we yelde vnto sayntes, the adoration & honour, which is due vnto god alone, we do (no dout) breake this comandement.

Finally it is to be consydered, that bycause no temple, ne churche, nor aultar ought to be made but onely to god, (For to whom we make temple, church or aultare, to hym as saynte Augustine sayeth, we do sacrifice: And sacrifice we may do to none but to god.) Therefore where we vse in our englishe tonge to calle the temples, churches, or aultars, by the name of any saynte, as the churche or aultar of our lady, the churche or aultar of saint Mychaell, of saint Peter, of sainte Paule, and so of other sayntes, the true meanyng thereof is, and ought to be taken, that the sayde aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the sayntes but a memoriall, to put vs in remembraunce of them, that we may folowe theit example and lyuing, and also to make a knowlege of diuersitie betwene one church or aultar and another. And therefore if we meane other

THE FOVRTH

therwoyse, than here is declared, when we call theym churches or aultares of sayntes, we yelde the honour of God from him to the sayntes, and bryake this commaundement.

The exposition of the fourth
commaundement of god.

Remembze that thou kepe holy
the sabbote day.

AS TOVCHING this cōman-
demēt it is to be noted, that this
word sabbote is an Hebrue word,
and signifieth in englishe Rest: So that
the sabbote dape is as muche to say, as
the day of rest and quietnes. And there
is specially a notable differēce betwen
this cōmandement, and the other nyne
cōmandementes. For as saynt Austyne
saieth: al the other nyne, be merely mo-
rall commaundementes, and belonged
not onely to the Jewes, and all other
people of the worlde, in the tyme of the
olde testament, but also belonge nowe
to all christen people in the newe testa-
ment. But this precepte of the sabbot,
as

COMMANDMENT

as concernynge reſte frome bodely labour, the ſeuenth daye, is ceremoniall, and perteyned only vnto the Jewes in the olde teſtament, before the comynge of Chriſte, and perteyneth not vnto vs chriſten people in the newe teſtament. Neuertheleſſe as concernynge the ſpiritual reſt, whiche is figured and ſignified by this corporall reſte, that is to ſaye, reſte from the carnall workes of the fleſhe, and all maner of ſynne, this precepte is moral, and remayneth ſtill, and byndeth theym that belonge vnto Chriſte: and not for euery ſeuenth day onely, but for all dayes, houres, and tymes. For at all tymes we be bounde to reſte, from fulfyllynge of our owne carnall wyll and pleaſure, and from all ſynnes and euyl deſires, from pride dyſobedience, pre, hate, couetouſeneſſe, and all ſuch corrupt and carnall appetites, and to commyt our ſelues holely vnto god, that he may worke in vs all thynges that be to his wyll and pleaſure. And this is the true ſabbot or reſt of vs that be chriſtened, whan we reſte from our owne carnall wylls, and be not ledde therby, but be guyded by god and his holpe ſpirite. And this is the
thyng

THE FORTH

thyng that we pray for in the Pater noster, whan we saye : father let thy kyngdom come to vs, Thy wyl be done in earth as it is in heauen. Repgne thou in vs. Make that we may do thy wyl, and from our corrupte wyl we may reste and ceasse. And for this purpose god hath ordeined fast, watch, and labour, to the end that by these and suche other exerceyses, we mought mortifie and kyll the euyl and synful desyres of the fleshe, and atteyn this spiritual rest and quietnes, which is fygured and sygnyfied in this commaundement.

Furthermoze besydes this spiritual rest, whiche chiefly and principally is requyred of vs, we be bounde by this precept, at certayne times, to cesse from bodely laboure, and to gyue our mindes entierly and holly vnto god, to here the diuine seruice approued, vsed, and obserued in the churche, and also the worde of God, to acknowledge our owne synfulness vnto god, & his greace mercye and goodnesse vnto vs, to gyue thanks vnto hym for his benefites, to make publike and common prayer for all thinges nedefull, to visite the syck, to instruct euery man his chyldren and family

COMMANDEMENT.

sample in vertue and goodnesse, and
suche other like workes. Whiche thinges
although al christen peple be bound
vnto by this commaundement, yet the
sabbote day, which is called the sature
day, is not now prescribed and appoin-
ted therunto, as it was to the Jewes,
but in steede of the sabbote daye, succe-
deth the sonday in the memory of Chri-
stis resurrection. And also many other
holy and festiuall dayes, whiche the
churche hath ordeyned, from tyme to
tyme, whiche be called holy dayes, not
bycause that one day is more accepta-
ble to God than an other, or of it selfe
more holy than an other, but bycause
the churche hath ordeyned, that vppon
those dayes, we shoulde geue our selues
holely without any impediment, vnto
suche holy workes, as be before expre-
sed, where as vpon other days we may
do and applye our selues to bodyly la-
bour, and be therby muche letted from
suche holy and spirituall workes.

And to the intent the ignorant peo-
ple may be the more clerely instructed,
what holy and spirituall workes, they
ought to do vpon the holy day, here fo-
loweth a brieue declaration thereof.



Christe

THE FOVRTH

First, let them make an accompt with them selues, howe they haue bestowed the weke past, remembryng what euyl myndes and purposes they haue had, what wordes they haue spoken, what thinges they haue done, or left vndone, to the dishonour and displeasure of god, and to the hurt of their neighbour, and what example or occasion of euyl they haue giuen vnto other. And whan they haue thus recollected and consydered all these thynges in theyr myndes, thā let them humbly knowledg their fautes vnto god, and aske forgyuenesse for the same, with vnfayned pourpose in theyr hartes, to conuert and return fro theyr naughty lyues, and to amend the same, and let them also clerely & purely in their hartes, remitte and forgyue al malice and displeasure, whiche they beate to any creature. Than let theym fall vnto prayer, according to the commaundement of Christ, where he saith: Whan you begyn to praye, forgyue what so euer displeasure you haue agaynst any man. And whan they be wery of praiet, than let them vse readynge of the worde of god, or some other good or heuenly doctrine, so that they do it quietly without

Mar. ii.

COMMANDMENT.

out disturbance of other, that be in the church, or els let them occupie theyr myndes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be wel occupied vppon the holy daie, if in tyme and place cōuenient, they reade sobriely and quietly vnto other, such as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for all thynges that edifye mans soule in our lord god, be good and holsome sermons.

And truely if men wolde occupye them selues vpon the holy dayes, and spende the same daies holily after this fourme and maner, not onely in the house of god, but alsoo in theyr owne houses, they shulde eschue therby muche vyce, confounde theyr auncient enemye the deuyl, muche edifie both them selues and other, and fynally atteyne muche grace, and highe rewarde of almighty god.

Also men muste haue speciall regarde, that they be not ouer scrupulous, or rather superstitious, in absteyninge frome bodily labour vppon the
M.ii. holy

THE FORTH

holy day. For notwithstanding al that is afore spoken, it is not mente, but we may vpon the holy day, giue our selues to labour, for the speedy perfoꝛmaunce of the necessary affayres of the prince & the common wealth, at the commande ment of them that haue rule and autho ritie therein. And also in al other times of necessitie, as for saupug of our corne & cattel, whā it is lyke to be in danger, or like to be destroyed, if remedy be not had in tyme, for this lesson our sauntour teacheth vs in the gospel, and we nede not to haue anye scruple or grudge in conscience, in suche case of necessitie, to labour on the holye dayes, but rather we shulde offende, if we shuld for scrupulositie not saue, that god hath sente for the sustenance and relief of his peo ple. And yet in suche times of necessitie (if theyr busines be not very great and vrgent) men oughte to haue suche re garde to the holy day, that they do be stowe some conuenient tyme in hearyng diuine seruice, as is aforesayde.

Agaynst this commaundement ge nerally do offende al they whiche wyll not cesse from theyr owne carnall wyl les and pleasures,

Also

COMMANDEMENT.

Also they, whiche haue no lawfull impediment, doo not geue them self vpon the holy day to here masse, to here the word of god, to remember the benefytes of god, to geue thanks for the same, to pray, to exercise suche holy workes, as be appointed for such daies, but (as commonly is vsed) passe the time eyther in ydelnes, in gluttony, in riote, or other vaine or idle pastime, do breke this commandement. For surely suche keepynge of holy daye is not accordynge to the intent and menyng of this commandement, but after the vsage and custome of the Jewes, and dothe not please god, but dothe moche more offende him, and prouoke his indignation and wrath towards vs. For as sayncte Austyne saythe of the Jewes, They shoulde be better occupied, labourynge in theyr fieldes, and to be at ploughe, than to be ydle at home.

And women shuld better bestowe theyr tyme in spinninge of woll, than vpon the sabbotte daye, to lose their time in leapyng or daunsinge, and other ydell wantonnes,

All they doo also offende agaynste
M iii. this

THE FORTH

this cōmandement, whiche do here the worde of god, and gyue not good hede therunto, that they may vnderstand it, or yf they do vnderstand it, yet they endeavour not theyr selues to remember it, or yf they remembre it, yet they study not to folowe it.

And all they breake this cōmandement, whiche in masse tyme, do occupy theyr myndes with other matters, and lyke vnkynnde people, remembre not the passion and deathe of Chryste, nor gyue thanks vnto hym: whiche thynges in the masse tyme they ought specially to do. For the masse, wherin after the consecratiō is really present the very blessed body and bloudde of Chryste, is celebrate in the churche for a perpetuall memory of his death and passion.

And lykewyse do all those, whiche in suche tyme as the common prayers be made, or the word of god is taught, not onely them selues do gyue none attendance therunto, but also by redyng walkyng, talkyng, and other euyll demeanour, let other that wolde well vse theym selues.

And lykewyse do al they, which do
not

COMMANDEMENT.

not obserue, but dispise suche laudable ceremonies of the churche, as set forth goddis honour, and appertayn to good ordre to be vsed in the church. And therfore concernynge suche ceremonies of the churche, as haue bene instytute by our forefathers, and be allowed by the princis or kynges of the dominions, whyche next to god be the chiefe heades of the churches: although menne ought not to haue soo sonde oppnyon of the sayde ceremonies, to thynk that they haue power to remytte synne, yet they be very expedient thynges, cyther to excyte or styrre vp mens deuotion, and to cause them to haue the more reuerence towarde the sacramentes: as the hallowyng of the fonte, of the chalice, of the corporace, of the aultare, & other like exorcismes and benedictiōs, done by the ministers of Christis church: or elles to put vs in continuall remembraunce of those spirituall thynges, whyche be sygnified by them. As sprinklynge of holyc water, dothe put vs in remembraunce of our baptisme, and of the bloudde of Christe sprinkled for our redemption vpon the crosse. Bisyng of holyc breade dothe put vs in

¶ iiii

remem-

THE FORTH

remembrance of the sacrament of the
altare, whiche we ought to receiue in
right charitie: And also that all chry-
sten mē be one body mysticall of Christ,
as the bread is made of many graines,
and yet but one lofe. Bearyng the can-
dels on Candelmas day, doth put vs in
remembrance of Christe, the spirituall
lyght, of whom Symeon dyd prophe-
cy, as is redde in the church that day.
Gyuyng ashes on ashtewensday, doth
put vs in remembrance, that euery chri-
sten man shulde consider, that he is but
ashes and earthe, and ther vnto he shal
returue. Bearyng of palmes on palme
sonday, doth put vs in remembrance of
the receyuyng of Christe into Hierusa-
lem a lyttell before his death, and that
we must haue the same desire to receiue
him in our hartes. Creping to the crosse
on good frydaye, and there offerynge
vnto Christe before the same, and kys-
synge of it, declareth our humble sub-
myssion and thankes gyuyng to Christ
for our redemption, whych he hath
wrought for vs vpon the Crosse. And so
synally the settynge vp of the sepulchre
of Christe, whose body after his death
was buried: And al other like laudable
customes

COMMANDEMENT.

customs, rites, and ceremonies do put vs in remembraunce of some spirituall thyng. And therefore they be not to be contemned and caste awaye, but obediently to be vsed and contynued, as thynges good and laudable for the purposes abovesayd.

The exposition of the fiftte
cōmandement of god.

Honour thy father and mother.

In this cōmandement, by these wordes, father and mother, is vnderstande not onely the naturall father and mother, which did carnally begette vs, and broughte vs vp, but also prynces & al other gouernours, rulers, and pastours, vnder whome we be nourished and brought vp, ordered, and guided.

And by this worde Honour, in this cōmandement, is not onely ment a reuerence and lowlynesse in wordes and outwarde gesture, whiche children and inferiours ought to exhibite vnto their parentes & superiours, but also a prōpt and a ready obedience to theyr lafull

¶ b

coms

THE FIFTE

commandementes, a regard to these wordes, a forbearinge & suffering of them, an inward loue & veneration towardes them, reuerence, feare, and lothe nesse to displease or offend them, and a good will or gladnesse to assiste them, ayde them, succour them, and helpe theym with their counsaile, with theyr goodes and substance, & by all other meanes to theyr power, as hereafter is declared. This is the verye honour and duetie, whiche not onely the chyldren doo owe vnto theyr parentes, but also all subiectes and inferiours, to theyr heades and rulers,

Pro.i.

Deu. xxvi

Leuit. xix.

Leuit. xxi.

And that children owe this duetie to theyr fathers, it appereth in many places of scripture, in the prouerbes it is writen: Obey my sonne the chastisement of thy father, and be not negligent in thy mothers commaundementes. In the booke of Deuteronomie it is also writen: Accursed be he that doth not honour his father and his mother. And in the booke of Leuiticus it is sayde: Lette euery man stande in awe of his father and mother. And yf any man haue a stubburne & a disobediente sonne, whiche will not heare the voice of his father and mother, and for correction

COMMANDEMENT.

rection wyl not amende and folowe
theym: Then shall his father and mo-
ther take hym, and brynge hym to the
iudge of the citie, and saye: This our
sonne is stubburne and dysobediente,
and dispiseth our admonitions, and is
a riotour and a drunkerde. Then shall
all the people stone him to deathe, and
thou shalt put awaye the euill frome
the, that all Israell may here therof,
& be afrayd. And in the booke of Exody,
it is also written: He that striketh his fa-
ther or mother, he shall be put to deathe: And
likewise he that curseth his father and mother
shall be put to deathe. And in the booke of
prouerbes, the wyse man also saith: He that
stealeth any thyng from his father or
mother, is to be taken as a murderer. And
although these great punishmentes of
disobedient chyl dren by deathe, be not
nowe in the newe lawe in force and
strength, but lefte to the order of prin-
ces and gouernours and theyr lawes:
yet it euidently appereth how fore god
is agreued and displeased, with suche
disobediencye of chyl dre towardes their
parentes, for as moche as in the olde
lawe he dyd appoynte therunto so gre-
uous punishmentes.

Exod xxi.

Prouerb.
xxviii.

And

THE FIFTE

Eccle. iii.

AND as almighty god doth threaten these punishments vnto those childre, which do breake this commandement, so he dothe promyse great rewardes to theym that kepe it. For he that honoureth his father, saith the wise man, his synnes shall be forgiven hym. And he that honoureth his mother, is as one that gathereth treasures. Who so euer honoureth his father, shall haue ioy in his owne chyldren, and when he maketh his prayer vnto god, he is herde. He that honoureth his father, shall haue a longe and a prosperous lyfe.

AND as the children by this commandement be bounde to honour and obey theyr parentes, accordynge as is afore expressed, so it is imployed in the same precept, that the parentes shulde nouryshe and godly bynge vp theyr chyldren, that is to saye, that they must not onely fynde them meate and drynke in youthe, and also set them forwarde in learnyng, labour, and some other good exercise, that they may eschue idelnes, and haue some crafte or occupation, or some other lawfull meane to get theyr lyuynge: but also they muste learne theym to beleue and truste in God, to loue

COMMANDMENT.

loue hym, to feare hym, to loue theyr
neighbour, to hate no man, to hurte
no man, to wyshe well to euery man,
so much as they may, do good to euery
man, not to curse, not to sweare, not to
be riottous, but to be sobre and tempe-
rate in all thynges, not to be worldly,
but to set their mindes vpon the loue of
god and heauenly thynges, more than
vpon temporal thynges of the worlde.
And generally to doo all that is good,
and to eschue all that is euill: and this
the parentes ought to do, not by cruell
entreating of their chyl dren, whereby
they myghte discourage them and pro-
uoke theym to hate theyr parentes, but
by charitable rebukynge, threatenynge,
and charitable chastisynge & correcting
of them, whan they doo euill, and che-
rishing, mainteining, and commending
theym, whan they do well. This office
and duerie of the parentes towards
their childre is witnessed in many pla-
ces of scripture. First saint Paule wri-
teth thus: fathers prouoke not your chy-
dren Into angre, but brynge them vp in the cor-
rection and doctrine of god. And in Deutro-
nomy, almighty god sayeth. Teache my
lawes and commandementes to thy chyl dren.

Eph. vi.

Deu. vi.

And

THE FIFTE

- Pro. xxix.** And the wise man sayth. The rod of correction giveth wisedome. The chylde that is leste to his owne wyl, shall be confusion to his mother. And in an other place he saith:
- Pro. xiii.** He that spareth the rod, hateth his sonne, and he that loveth him, wyl se him corrected. And
- Pro. xxiii.** in an other place he saith: Se thou withdraw not from thy chylde discipline and chastitynge, yf thou stryke him with the rodde, he shall not dye, thou shalt strike him with a rod, and shalt therby despyer his soule from hell.
- Eccl. xxii.** And on the other side it is written: The sonne Untaught and Unchastised, is the confusion of his father. And for this cause we fynde in the booke of the kinges, howe that our lord conceived great indignation against Hely the chiefe prieste, by cause he did not duely correcte his two sonnes Ophni and Phinees, whan he knew that they did greuously offende god, and how in reuenging of their fathers negligence and remissenes in correcting of his chyl dren, almyghty god toke frome Hely, and all his y^elue and householde for euer, the offyce of the high presthode, & howe his two sonnes Ophni and Phinees were slayne bothe vpon a daye, & Hely theyr father brake his necke. This example of Hely is necessary

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ecessary for fathers to imprynt in theyr hartes, that they may se their chyldren well taughte and corrected, leaste they runne into the great indignation of almyghty god, as Hely dyd, and not onely in this worlde haue confusyon: but also in the worlde to come, haue dānation for the mysorde of theyr chyldren through their default, and they muste not thinke, that it is inoughe to speake somewhat to theym, whan they doo amysse, for soo dyd Hely to his sonnes, and yet our lorde was not pleased, because he dyd not muche more sharpely correcte them, and se them reformed: but whan wordes wil not serue, the fathers and mothers must put to sharper correction, and by suche discipline saue theyr soules, or els they shall answer to god for them, and truly they greatly deserue the indignation of God, that whan they haue receyued of hym chyldren, doo not bryng them vp to his seruice, but without regard what cometh of the, suffer them to runne into the seruice of the deuyll. Wherefore al fathers ought diligently to consider & remembre, how much and how greuously they offende god, & of how many evils they be
the

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the cause, whiche either byng by these chyl dren in wantonnes and ydlenes, and doo not put them forth the betyme to some facultie, exercise, or labour, wherby they may after gette theyr lpyunge, or occupye theyr lyfe to the profyte and commoditie of the common weale: or elles do suffre theyr chyl dren in youth, to be corrupted for lacke of good teaching, and good bynging by in the true knowledge of god, and of his wyll and commandementes, or commyt in word or dede suche thynges, in the presence of their chyl dren, wherof the yong tendre hartes of the sayd chyl dren (whiche like a smal twygge be inclinable euery way and by frailenes of youthe be inclined to euyl) do take so euyl example and corruption of byces, and worldly affecti ons, that harde it wyll be for theym after to eschue the same.

This comandement also cōteyneth the honour and obedience, whiche subiectes owe vnto theyr princes. And also the offyce of princes towards theyr subiectes. For scripture taketh princes to be as it were fathers, and nurses, to theyr subiectes. And by scripture it appeareth, that it apperteyneth vnto the
office

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office of princes, to se that the right religion and true doctrine of Christe be mainteined and taught, and that their subiectes be well ruled and gouerned, by good and iuste lawes, and prouide & care, that the people and comon weale may encrease, and to defende the from oppression, and inuasion, as wel within the realme as without, their subiectes aiding them therunto, and to se that iustice be ministred vnto the indifferently and to here by them selues, or by theyr ministers beningly, all their complain-tes, & to shew towarde them (although they offende) fatherly pitie. And finally so to correcte them that be euyl, that they hadde yet rather saue them than lose them, yf it were not for respecte of iustice, and mayntenance of peace and good ordze in the common weale. And therefore all theyr subiectes must again on theyr partes, and be bounde by this commandement, not onely to honour & obey the sayde princes, accorpyng as subiectes be bounde to doo, and to owe their truthe and fidelitie vnto them, as vnto theyr naturall lordes: but they must also loue them, as childze do loue their fathers, yea they muste moze ten-

R

dre

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Do the suretie of their princes person, and his estate, than they? owne or any others. Euen lyke as the health of the heade is more to be tendred, than the health of any other membre.

And by this commandemente also, subiectes be bounde, not to withdraue they? sayde fealtie, trouthe, loue and obedience, towarde their princes, for any cause what so euer it be, ne for any cause they may cōspire against his person, ne do any thing towarde the hinderāce or hurt therof, nor of his estate.

And furthermore by this commandement they be bounde to obey also, al the lawes, proclamations, preceptes, and commaundementes, made by their princes and gouernours, excepte they be agaynst the commaundementes of God. And likewyse they be bounde to obey al suche as be in authoritie vnder they? prince, as farre as he wyll haue them obeyed. They muste also giue vnto they? prince, ayde, helpe, & assistance whan so euer he shall require the same, eyther for suertie, preservatiō, or maintenance of his person, estate, or of the realme, or of the defence of any of the same

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same against all persons. And whan so ever subiectes be called by their prince vnto priuy counsaile, or vnto the parliamente, where is the generall counsaile of this realme, thā they be bound to gyue vnto theyr prince, as their learning, wysedom, or experience can serue them, the mooste faythefull counsaile they can, and suche as maye be to the honour of God, to the honour & suertie of his regall person & state, and to the generall welth of this his hole realme.

And further if anye subiecte shall knowe of any thyng, whiche is or maye be to the noyaunce or damage of hys princes persone or estate, he is bounde by this commandement to disclose the same with all speede, to the prince him selfe, or to some of his counsaile. For it is the very law of nature, that enery membre shall imploy hym selfe to preserve and defende the head. And surely wysedome and polycie wyll the same: for of conspiracy and treason commeth no goodnesse, but infinit hurt, damage and peryll to the common weale.

And that all subiectes do owe vnto theyr princes and gouernours such honour.

R.ii.

THE FYFTE

Rom. xiii. our and obedience as is aforesayde, it
 appereth evidently in sundry places of
 scripture, but specially in the pistles of
 saint Paul, and saint Peter. For saynt
 Paul saith in this maner: Every man
 muste be obediente vnto the hyghe po-
 wers, for the powers be of God. And
 therfore who soo euer resysteth the po-
 wers, resysteth the ordinaunce of god.
 And they that resyst the ordynance of
 god, shall gette to them selues damna-
 tion: for rulers are not fearful to them
 that be good, but to them that do euill.
 Wylt not thou feare the power? Doo
 welle, and thou shalt haue prayse of
 the same: for he is the minister of God
 for thy wealthe. But if thou doo euill,
 then feare, for he beareth not the sword
 without cause. For he is the minister of
 god to punishe the euill doer, therefore
 you muste obey, not onely for the feare
 of punyschmente, but also by cause of
 conscience. And for this cause ye paye
 tributes, for they be goddes ministers
 seruyng for the same purpose. Gue
 therfore to all men that is due, tribute
 to whom tribute is due, custome to whō
 custome is due, feare to whom feare is
 due, & honour to whom honour is due.
 And

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And saint Peter saith: Obeie vnto, **act i. Pet. ii.**
sortes of gouernours for goddes sake, wher
ther it be vnto the kynge, as vnto the chiefe
heade, or vnto rulers, as vnto theym that be
sent of him, to punishe euyl doers, and to ches
risse them that do well. And shortly after
it foloweth. Feare god, honour the kynge.

And there be many examples in scri
pture, of the great vengeance of god,
that hath fallen vpon rulers and such
as haue bene disobediente vnto theyr
prynces. But one principall example
to be noted is of the rebellion, whiche
Chore, Dathan, and Abiron made a-
gainst their gouernours, Moises, and **Num. xvi**
Aaron. For punishment of whiche re-
bels, god not onely caused the earth to
open, and to swallow them downe, and
a greate numbre of other people with
theym, with their houses, and all their
substance, but caused also the fyre to
descende from heauen, and to burne vp
all capitaines, which conspired with
them in the saide rebellion.

Howeouer al christen men be bound
by this commaundemente, to exhibite
due honour and reuerence vnto the spi-

R.iii.

ritual

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rituall fathers & parentes, which haue cure and charge of their soules, as vnto those, who be appointed by god to minister his sacramētes vnto the people, and to feede them with his worde, and by the same to conduct and to lead the straight way to the father in heauen euerlastyng.

Matt.x.

Luc.vii.

Hebr. xiii.

And our sauour Christe in the gospel maketh mention, as wel of the obedience, as of the corporall sustenance, whiche all christen people do owe vnto theyr spirituall fathers. Of the obedience he saythe: That who so euer receyuethe you, receyuethe me. And in another place he sayeth: He that heareth you, heareth me, and he that despiseth you, despiseth me. And saint Paule saith, Obey your prelates, and gyue place vnto them, for they haue moche charge, and moche care for your soules, as they, whych muste gyue an accompte therfore, that they may do it with ioye and not with grieve, that is to saye, that they maye gladely, and with moche comforte doo theyr cure and charge, whan they doo perceyue, that the people be obediente to their teachyng. Lyke as contrary wyse, althoughe they be bounde to do it,

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it, yet the people geue them lytle comforte, to doo it, whan they fynde them disobedient and repugnant.

And for the sustenaunce of their lyving, which is comprised in this worde honour, (as before is declared) Christ saithe in the gospel: The workeman is worthy his wages. And saincte Paule saith: who goeth on warfare vppon his owne stipende? And who planteth the vyne, and eateth no parte of the fruite? And who feedeth the flocke, and eateth no parte of the mylke? And after folowethe: Euen soo hath the lord ordeyned, that they whiche preach the gospel, shoulde lyue of the gospel. And therefore in an other place it is written: Pryestes that rule well, be worthy of double honour, specially they that labour in the mynistracion of the worde of god, and his doctryne. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is afore sayde, but also sufficiencie of all thinges necessarpe and requisyte, as welle for theyr sustenaunce and fyndynge, as for the quiete and commodiouse exercisinge and executynge of their sayde office.

Luc. x.

Cor. ix.

i. Tim. v.

R. iiii.

Finally.

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Fynally in this commandement is contained the honour and obedience of the seruaunte vnto his maister, that is to loue his maister, to be reuerente and lowly to hym in all his wordes and gesture, to suffre and forbear hym, to be ready with a good wyll without murmuration or grudging, to obey all his laufull and reasonable commandementes, to feare him, and to be lothe to displease hym, to be faythfull and true vnto him. And to his power to procure and do that, which is for his masters honestie and profyte. And that as wel in his masters absence, and out of his syghte, as whan he is present, and loketh vppon hym, accordyng to the wordes of saint paul, where he saith: Seruantes be you obedient vnto your maisters, with feare and tremblyng, with simple and playne hartes, as vnto Christe, not seruyng onely in theyr syghte, as pleasers of men, but as the seruantes of Christ, doinge the wyl of god from the harte, & with good wyll, thinkinge that ye serue god, & not men, And be you sure, that of all your good seruice, you shal receiue reward of god. And agayne to Titus he writeth thus,

Ex³

Ephe. vi.

Tit. ii.

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Exhort the seruantes to be obedient vnto their maisters, to please them well in all thynges, not to be pasterers and praters against them, nor pyckers nor pompe conuepours of their maisters goodes: but to shewe all truste and faithfulness. Sainte Peter also byddeth i. Pet. ii. seruantes to obey theyr maisters with all feare, not onely yf they be good and gentyll, but also though they be frowarde.

And of the other syde, the office and duetie of maisters to their seruauntes is, to prouide sufficiently for theym, of al thinges necessary, to se them instruct in the knowlege of the commandementes of god, and that they obserue the same, and not be ouer rygorous vnto theym, but with discretion to correcte them, whan they do amisse, and to commend and cherishe theym, whan they do wel, according to the saying of saint Paule: You that be maisters, do vnto your seruantes that is righte and reason, knowyng that your selues haue also a maister in heauen. And in an other place he sayth: Be not rigorous vnto your seruantes, for you haue a maister in heauen, that regardeth all persons indifferently. And the wyle man saythe: Meate, correction, and worke is due vnto ser-

Coll. iii.

Eph. vi.

Ec. xxxiii.

And

uantes

THE SIXTE

uanties. Sette thy seruauit vnto labour, that he be not ydel, for ydelnes byngeth moche euyl, set hym to worke, for that belongeth to hym, if he be not obedient, correcte hym.

And in this cōmaundement is also implied, that chyl dren and yonge folkes, shulde gyue due honour and reuerence to olde men, and to al suche as be theyr maisters and tutours, to bynge them vp in learninge and vertue, whiche be in this behalfe as fathers vnto them, and so as fathers must be honoured and obeyed.

The exposition of the syxt cōmaundement of god.

Thou shalt do no murther.

In this cōmaundement is forbidden, not onely bodily kylling, & all maner of violent layinge of handes vpon any man, as striking, cutting, wounding, and all maner of bodily buttyng, by acte or dede: but also all malice, angre, hate, enuy, disdain, and all other euylle affections of the harte, and also all sclander, backbittinge, scoldynge, bannynge, raylunge,
scor

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scornynge, or mockynge, and all other euill behauiour of our tounge against our neyghbours, whiche all be forbidden by this comaundement, for they be rootes and occasions of murther, and other bodily hurte.

The contrary of all these thynges be commanded by this comaundement, that is to say, that we shulde with our hartes, loue our neyghbours, and with our tonges speake well of them and to them, and in our actes and dedes doo good vnto theym, shewynge towarde them in harte, worde, and dede, pacyence, mekenes, mercy, and gentylnesse, yea though they be our aduersaries & ennemys. And that this is the trewesence and meanynge of this comaundement, it appereth, by the exposition of our sauour Christ in the gospel, where he declareth, that we shoulde neither hurt any man in dede, nor speke of him or vnto him maliciously or contemptuously with our tonges, nor beare malice or angre in oure hartes: But that we shulde loue them that hate vs, saye well by them that say euyl by vs, & do good vnto them that do euyl vnto vs. And accor dyng to the same sayinge of

Christ

Math. v.

THE SIXTH

John. iii. Christe, saynt John sayth also, That he
that hateth his brother, is a manqueller.

It is not forbidden by this commaundement, but that all rulers and gouernours, as princis, iudges, fathers, masters, and suche other, may for the correction of them, whiche be vnder their gouernance, vse such maner of punishmente, eyther by rebukefull or sharpe wordes, or by bodyly chastising, as the lawes of euery realme doo permytte. And not onely they maye do thus, but also they be bounde so to doo (onelesse they se reasonable cause to the contrary) and offende god if they do it not, as is before declared in the fiftte commaundement.

All rulers also muste beware & take hede, that in their corrections and punishmentes, they do not procede vpon any priuate malyce of their hartes, or displeasure towardes any man, or for any lucre, fauour, or feare of any person, but that they haue theyr eye and consideration onely vpon the reformation and amendemente of the persone, whom they do correct, or els vpon the good order and quietnes of the cōmon weale, so that styll there may remayne
in

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in their hartes charity and loue towardes the person, they punyſhe. And lyke as the father loueth his chylde, euen whan he beateth him: Euen ſo a good iudge, whan he giueth ſentence of deth vpon any gilty perſon, although he ſhem outwardly ſharpenes and rigour, yet inwardly he ought to loue the perſone, and to be ſory and heauy for his offences, and for the death, whiche he hym ſelfe by the lawe, both and muſt nedes condemne hym vnto. And although inferior rulers and gouernours may correct and puniſhe ſuch as be vnder their gouernance, yet they may not punyſhe by deathe, nor mutilate, mayme, or impriſon them, or vſe any corporall violence towardes them, otherwyſe than is permytted by the hyghe gouernour, that is to ſay, by the prince and his lawes, from whome all ſuche authoritie dothe come. For no man may kyl or vſe ſuche bodily coercion, but onely princes, and they whiche haue authoritie from princes, ne the ſayde princes, nor any for them, may do the ſame, but by and accordyng to the iuſt ordre of their lawes and ordinances.

Moreouer no ſubiectes may draw
theyr

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their swordes againste theyr prince for any cause whatsoeuer it be, nor against any other (saupng for laufull defence) without theyr princes lycence. And it is theyr duetie to drawe their swordes for the defence of theyr pryncce and realme, whan so euer the prince shal commaunde them so to doo. And although princis, whiche be the chiefe & supreme heades of theyr realmes, do otherwise than they ought to do: Yet god hath assigned no iudges ouer theym in thys worlde, but wyl haue the iudgemente of them reserued to hym selfe, and wyl punyshe them whan he seeth his time. And for amendement of suche princes, that do otherwise than they shulde do, the subiectes may not rebell, but muste pray to god, whiche hath the hartes of princes in his handes, that he so turne theyr hartes vnto hym, that they may vse the sword, whiche he hath gyuen them, vnto his pleasure.

Agaynst this commaundement of fende all they, whiche do kyll, maim, or hurte any man without iuste ordre of the lawe, and gyueh counsaile, ayde, fauour, prouocation or consent thereto.

And

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And also all they, whiche maye (if they wyl) by theyr authoritie or lawefull meanes, deliuer a man from wrongfull death, mutulation, hurt, or iniury, and wyl not do it, but wyl winke therat, and dissemble it, be transgressours of this comendement.

And all iudges, whiche seing no sufficient matter or cause of death, or bypon light triall, without sufficient examination & discussion, gyue sentence of death: or whan the matter or cause of death is sufficient, and the triall good, yet delyte in the death of the person, be transgressours of this comendement.

And lyketwylse be all those, which in causes of lyfe and death, beyng impanelled vpon inquestes, doo lyghtly condemne or endite anye person, without sufficient euidence, examination, and discussyon of the informations gyuen vnto them. And moreouer al those, whiche either in such causes do giue fals euidence or information, either wittingly, contrary to their owne conscience, or doubting of the truth of those informations, or without sufficient examinatioⁿ do promote, enforce, or maynteyn suche

full

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euidences, informations, or inditementes, do also breake this comendement.

SO DO all they, whiche wyllyngly do kil them self for any maner of cause for so to do, there can be no pretence of lafull cause, ne of iuste orde. And therfore he that so doth, killeth at ons bothe body and soule.

Finally all they, whiche beare hatred and malice agaynst their neyghbours, and eyther maliciously speake wordes of contempt, dispite, checking, cursyng, and suche other, or els publish their neyghbours offences to their sclander, rather than to their amendement: And generally all they that liue in pre, malice, enuy, and murmuring at other mens wealthe, or reioysyng at other mens trouble or hurt, or such other like they offende all agaynst this precepte.

**The exposition of the seuenth
commaundement of god.**

Thou shalt not comit adultery.

AS TOVCHING this word adultery dothe signify properly þ vnlaull commixtion of a married man

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man with any other woman, thā with his owne wyfe, or els of a married woman with any other man, thā her own husbāde: yet in this commandement it is taken not onely for that, but also for all maner vnlafulfull copulation betwene man and woman married and vnmarrīed, and all maner of vnlafulfull vse of those partes, whiche be ordeyned for generation, whether it be by adultery, fornication, incest, or any other meane.

And in lafulfull matrimonye a man may breake this commaundement, and lyue vnchaste with his owne wyfe, yf he doo vnrmeasureably or inordinately serue his or her fleschly appetite or lust. And of suche the deuyl hath power, as the aungell Raphael sayde vnto Thobye: They that marrye in suche wyse, that they exclude god out of theyr hartes, and gīue them selues into theyr owne carnall lustes, as it were an horse or a mule, whiche haue no reason: vpon suche persones the deuyl hath power.

Thob.vi.

Also all christen people ought highly to regard the obseruation of this commaundement, consydering how much

god

god

THE SEVENTH

God is dyspleased, and what vengeance he hath alwayes taken, and euer will take for the transgression of the same. For confirmation whereof, you shall vnderstande, that god in the time of Moyses lawe, commanded, that who so euer commytted adultery, shulde be stoned to death.

And that almyghty God, after the chyl dren of Israel had commytted adultery with the women of Moab and Madian, commanded first, that the heades & rulers of the people shuld be hanged, for that they suffered the people soo to offende god. And afterwarde commanded also, euery man to slea his neyghbour, that had so offended. In so much that there was slain of that people the noumbre of. xxiij. M. and manye moo shuld haue ben slain, had not Phinees the sonne of Eleazar the hyghe prieste, turned the indignation of god from the chyl dren of Israel. For this Phinees, whan he sawe Zamry, chiefe of the tribe of Simeon, in the presen ce of Moyses, and all the people, goo vnto Cosby, a noble mans daughter of the Madianites, to commit fornication with her, he rose from among all the multitude

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tude, and taking a sworde in his hand, wente into the house where they were, and thrust them bothe through the bea-
lies. Whose feruent mynde and zeale, god did so much allow, that he did ther-
fore both cease from the farther punish-
ment of þ Israelites, and also granted
to Whinees, and his successors, for e-
uer, the dignitie of the high priesthode.

Also the trybe and stocke of Benia: Iud. x.
myn was so punished for the mayntes-
nance of certayn persons of the citie of
Baba, whiche had, contrary to this co-
maundement, shamefully abused a cer-
taine maus wyfe, that of. xxv. M. and
vii. C. men of armes, there remayned
on lyue but. vi. C.

Howeuer almyghty God for the Gen. xix.
transgression of this commandemente,
caused byrystone & fyre to rayne down
frome heauen, vppon all the countreys
of Sodom and Gomor, and so distroied
the hole region, both men, women, and
beastes, and all that grewe vppon the
earthe, reseruyng onely Loth and hys
two daughters.

These terrible examples, and many
other lyke, almyghty god dyd shewe in
D. ii. times

THE SEVENTH

tymes past, to the intent we shuld haue them in our continuall remembraunce, and shuld euer stand in awe and feare, so to offende god. For though he dothe not presently punyshe vs here in this worlde, as he dyd the persons afore rehersed: yet his longe pacience and forbearynge, is no allowaunce or forgiveness of our offences, yf we continue styll in them, but a soore accumulation and heaping together of goddis wrath and indignation agaynst the day of iudgement. At whiche tyme in steede of this temporall payne, we shall receyue euerlastynge payne, beyng (as saynt Paul sayth) excluded from the euerlastynge kyngedome of heauen. And as Christe sayeth in the Gospell, and sainte Iohn in the Apocalipse: We shalbe caste into the bournynge lake of helles, where is fyre, brimstone, weping, waylyng, and gnasyng of teth without ende.

Rom. ii.

Mat. xxv.
Lnc. xiii.

Furthermoze in this commaundement not onely the vyces before rehersed, be forbrydden and prohibited, but also the vertues contrary to theym be requyred and commanded: That is to say fidelitie, and true keepynge of wedlocke in theym that be married, contynence

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nence in theym that be vnmarried : And generally in all persons, chamefastnes and chastnes, not only of dedes, but of wordes and maners, countenance and thought. And moreouer fastyng, temperance, watchyng, labour, and al lauful thiges, that cōduce & helpe to chastitie.

And therfore against this cōmandement offende all they, whiche take any synge woman, or other mans wyfe, or that in their hartes do couete or desyre vnlaufully to haue them: For as Christ sayth : who so euer beholdeþ a woman, co-
uetynge her vnlaufully, hath al ready commit-
ted adultery with her in his harte.

Mat. xxv.

They also offende this commande-
ment, that take in maryage, or oute of
marriage, any of theyr owne kynrede,
or affinitie, within the degrees forbyd-
den by the lawe of god.

Leui. xviii.
& .xx.

They also offende this commande-
ment, whiche abuse them selues, or any
other persons against nature, or abuse
theyr wyues in the tyme of their men-
struall purgation.

They also that do nozisse, styre vp,
and prouoke them selues, or any other,
to carnall lustes & plesures of the body

D iii

by

THE EYGH T

by vnclenly and wanton wordis, tales, songes, syghres, touchynges, gay and wanton apparell, and lasciuious deckyng of them selues, or any such wanton behauiour and inticement. And also all those, whiche procure any suche acte, or that minyster house, lycence, or place therevnto. And all counsaylers, helpers, and consentours to the same, do greuously offende and transgresse this commandement. Likewise al they that auoyde not the causes hereof, so moche as they conveniently maye, as surfetting, slouth, idelnes, immoderate slepe, and company of suche both men and women, as be vnchast and euyl disposed, be giltye of the transgression of this commandement.

The exposition of the eyght commandement of god.

Thou shalt not steale.

Vnder the name of thefte or stealyng, in this comādemēt is vnderstande all maner of vnlaful takyng away, occupieng, or keepyng of an

COMMANDEMENT.

an other mā's goodes, whether it be by force, extortio, oppressio, bribery, vsury, simony, vnlawful cheuiscance or wiftes, or els by fals bieng & selling, eyther by false weightes, or by false measures, or by sell yng of a thyng counterfayte for a true, as gylte copper for true golde, or glasse for pꛑecious stones, and generally all maner of fraude and deceyte.

And lyke as the vices before reher- sed, be forbidden by this pꛑcept: Euen so sundꝝ vertues, contraty to the sayd vices, be cōmaunded by the same, as to deale truely & playnly with our neigh- bours in all thynges, to gette our own goodes truely, to spende them lyberal- ly vpon them that haue nede, to feede the hungry, to gyue drynke to the thir- sty, to clothe the naked, to harborowe the harbourlesse, to comforte the sycke, to visyte the prysoners: And fynally to helpe our neyghbours, with oure learnynge, good counsaile, and exhor- tation, and by all other good meane that we can.

Against this cōmandement offend al they, which by craft or violence, vꝑd sea or land, spoile, robbe, or take away

¶ Iiii

any

THE EYGH

any other mans seruant or child, land, or inheritance, horse, shepe, or cattelle, fysh, foule, conyes, or deere, money, iewels, apparaile, or any other thyng, whiche is not theyr owne.

Lykewise. offende all they againste this comaundement, whiche haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to their owne aduantage, as maisters of hospitals, and false errecutours, whiche conuerthe the goodes gyuen to the sustentation of the poore folkes, and to other good and charitable uses, vnto theyr owne profit. And also all they, whiche receiue rent or stipēd, for any office spirituall or temporall, & yet do not theyr office belonging therunto, be transgressours of this commandement.

And so all they which take wages or fee, pretending to deserue it, and yet do not indeede, as labourers and hyred seruantes, whiche loyter, and doo not applye their busynesse: And lykewise aduocates, proctours, atturneys, counsaylers in any of the lawes, which somtyme for lytle paine take moch stipend, or by theyr defaute & negligence, marre
good

COMMANDEMENT.

good causes, or do any thing to the hinderance of speedy iustyce, for they: aduantages, do trasgresse this comādemēt.

Also al ydel vacabundes and sturpy beggers, which being able to get they: lyuinge by labour, take suche almes, wherwith the pooze and impotent folkes shulde be releued and susteyned, do offende against this commandemente.

Moreouer al they transgresse this commandement, which bye any stoolne goodes, knowyng that they be stoolne, or that bye thynges of them that haue none authoritie to sel them, or alienate them, if they know the same. And lyke wise do they, whiche witholde goodes stoolne, or that finde thinges losse, and knowyng the owner therof, wyll not restore them, or wyll not doo their diligence to knowe the owner.

They also which defraude their hired seruantes of they: due wages, and they that borowe any thyng, or receyue any thyng deliuered vnto them vpon truste, and wyll not restore the same agayne. And they that vse false weightes or mesures or decepteful wares, or sell they: owne wares at an vnrasonable

D.v.

nable

THE NYNTH

nable price, farre aboue the iuste value.

And they that ingrosse & by vp any kinde of wares holely into their owne handes, to the intente that they maye make a scarcenes therof in other mens handes, and sell it againe as they liste,

And generally all couetous meene, whiche by any meanes vnlaufully get, or vnmereyfully kepe their goodes fro them that haue nede, be transgressours and breakers of this commandement.

The exposition of the ny nth commandement of god.

Thou shalt not beare false wpt-
nesse against thy neighbour.

BY THIS commandement is for-
bydden al maner of lying, slan-
deryng, bakbytyng, false repor-
tyng, false accusynge, euill counsay-
lynge, and all suche mysusynge of our
tonge to the hurte of our neyghbours,
whether it be in their bodye or goodes,
or in their good name and fame. The
apostle saint James lykeneth the tong
of a mā, vnto the bit of an hors mouth,
whi

Jacob. iii.

COMMANDEMENT.

Whych the turneth the hole horse euerye waye, as pleaseh him that sitteth on the horse backe: and he compareth it also to the hearme of a shyp, wherby al the hole shyp is ruled, at the pleasure of him that gouerneth the hearme. And thirdly, he compareth it vnto a sparke of fier, which if it be suffred, wil burne vp an hole towne or citie. And surely al these comparisons be verye apte and mete. For the tong of a man no doubt, is the chiefe stay of all the hole bodye, either to do moche good, or to do moch hurt. The voice of the tounge perceeth the hartes of hearers, and causeth the to conceyue of other men, good or euill opinion. It kyndleth or quencheth contention. It disposeth men to warre or peace, and moueth the hearers sundry wayes, to goodnes or vyce. And like as the great ragions flames, that go fro house to hous, come but of one sparkel, whiche in the beginnyng mought haue ben easily quenched, but by negligence and sufferance encreaseh and wareth so great, that no man can resist it. And lyke as fyre is a great comoditie many wayes, yf it be well and wysely vsed, & contrary an vtter destruction, if it be
suffered

THE NYNTH

suffered and not takē hede vnto: Euen
soo of mans tongne, althoughe it be a
very small membze of the bodey, yet
there commeth excedynge great bene-
fytes, bothe to him selfe and to others,
yf it be well and wysely gouerned. And
contrarywys, yf no hede be taken ther
vnto, but be suffered to runne at large,
than it is not one euil alone but a roote
and occasion, or rather a heappug togi-
ther of all euyls.

And bycause that of the tonge com-
meth so moche good, or so moche euyl:
Therefore by this commaundement is
not onely forbydden all euyl vse of the
tonge, to the hurte of our neyghbours,
but also in the same is commanded all
the good vse of the tong, to the benefite
of our neyghbours, as to be true and
plaine in our wordes, to be faythfull in
couenantes, bargaines, & promyses, to
testifie the truthe in all courtes, iudge-
mentes, & other places, to reporte well
of theym that be absente, to giue good
counsaille and exhortation to all good-
nes, to dysuade frome all euyll. And
whan we know any man to do amysse,
not to publyshe his faute to other men
to his sclāder, but rather to admonishe
him

COMMANDEMENT

him priuily betwene hym and vs, and to seke his reformation, to speake well by our ennemyes, to pacifie & set at one them that be ennemies, to excuse them and to answere for the, that be vniustly sclandred: and generally in al other thinges to vse our tounches in truth, to the wealthe of our neyghbours.

Against this comendement offende all they whiche by lyeng and vtterynge of false speach, deceyue and hurte anye man. And suche lyers, be the deuylles chyldren. For as saynt Iohn sayeth in his Gospell: The deuyl is a lyer, and father of lyers. And therfore biddeth saint Paul: That we shuld put away lyeng, Iohn. viii.
Ephe. iiii. and speake trouthe euerie man to his neyghbour.

They also offende agaynst this comendement, whiche be detractours, backbiters, and sclanderers, whome the wyse man dothe lyken vnto serpenttes, that priuily byte or styng men behynde, whan they be not ware thereof. Eccl. x. And surely suche men (what soo euer they pretende) go not aboute to heale & amend them that do amysse, but rather do satisfie theyr owne malysce, & sclanderous tonges. For like as the surges, that

THE NYNTH

that wyll heale a wounde, dothe couer it, and bynde it, that it take noo open ayre: So yf we intende the amendment of our neyghbours faute, we muste not open it abrode to his hurt, but we must be soyy, and pray to god for him, and so takyng him to vs, we must priuily counsaile and exhorthe him. And this louyng correction, wyll make him beware and take hede, that he offende no more. But if we tell his fautes, fyrste to one, and after to an other, and charge euery one to kepe counsaile, as though we hadde told it to no mo, this is no amendment of his faute, but a declaracion of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng whiche we our selues iudge not to be vttered. And surely we condemne our selues therein, for we shulde fyrste haue kepte it secreete to our selues, yf we wolde not, an other man shoulde vtter the same. And therefore the wyse man sayeth: If thou haste herde any thyng agaynste thy neyghbour, let it dye within the, and be sure it wyll not burste the. And in an other place: As euyl is he that backebyseth priuely, as the serpente whiche styngeth in waies,

Eccle. xix.

And

COMMANDEMENT

And they also offende agaynst this commaundement, whiche gladly gyue eares, and be redy to here suche backebytours. For as saynt Bernarde sayth: Lyke as the backebyter carieth the deuyll in his mouth: so the hearer carieth the deuyll in his eare. For the detraكتور is not gladde to telle but to him, whiche is glad to heare. And the wyse man sayeth: That lyke as the wynde dryeth away the raine: euen so dothe a sadde and a dyspleasant countenaunce drye awaye the tonge of the backebytours, and maketh theym abasshed. Pro. xxx.

They also breake this commandement, which with flatterynge and double tounge, go aboute to please suche as be glad to here complaintes. Judges also, whiche gyue sentence, contrary to that whiche they knoweto be true, and they that in iugement do hyde and suppress the truthe, and they that make false ples, to the delay & hynderaunce of iustice, or any other wyse doo stoppe iustice. And enquestes, whiche vppon lyghte groundes, or vppon groundes not welle examyned or discusst, gyue verditte, be transgressours and breakers of this commaundement. And aboute
other

THE TENTH

other, they do transgresse this cōmandement, whiche in preachynge or other wayes, doo teache or mainteyne anye false or erronious doctrine, contrarpe to the worde of god, or that doo teache fables, or mens fantasies and ymaginations, affirming them to be the word of god. And suche be worse than false witneses of wordely matters, for they beare false witnes against god and his truthe.

The exposition of the tenth commaundement of god.

Thou shalt not vnjustly desyre thy neyghbours house, nor thy neyghbours wyfe, nor his seruaunte, nor his maide, nor his oxe, nor his asse, nor any thyng that is thy neyghbours.

VHERE AS in the other commaundementes before reherced, be forbydden al wordes & dedes, whych be agaynst goddes pleasure, & the loue of our neyghbours: In this laste precepte is forbidden the inward consent of the harte, to all vnleful motions, desyres, delites, inclinatioṃs, and
asse

COMMANDEMENT.

ctions vnto euyl, whiche thinges be so
rooted and planted in al vs the children
of Adam, euen from the fyrste houre of
our byrthe, that although by the inspi-
ration of the holy goste, and the grace
of god gyuen vnto vs, we doo intende
neuer so well, and wolde mooste gladly
eschue all euyl: yet there remaineth in
vs a disposition & redynesse vnto suche
thinges, as be contrary to the wyl and
commandement of god: In soo muche,
that if the grace of god did not helpe vs
to stay & resiste our naughty thoughtes
and delyte vnto synne, the same our
concupiscence and naughtines, shulde
be so muche, that we shuld runne head-
lynge into synne and mischiefe, our na-
ture is so corrupte, and we be soo farre
frome the perfecte obedience vnto god-
dis wyl, whiche obedience Adam had
in the state of innocency. And of this
corruption of our nature and redynes
vnto euyl, complayneth saynte Paule
in his epistle vnto the Romans, where
he declareth at length, that the nature
of man is soo full of concupiscence and
euyl affections, that no man dothe or
can of hym selfe satisfie or fulfyll the
lawe of god: And that the law cōdem-
neth

Rom. vii.

THE TENTH

neth all menne as transgressours, and that therefore every man for his saluation muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Iesu Christ.

Furthermoze lyke as in the fyfte commandement, vnder the name of father and mother is vnderstande al superiours: And in the .vi. commaundement, vnder the name of kyllyng is vnderstande all wythe and reuengynge. And in the .vii. commandemente, vnder the name of adultery, is vnderstande all vnchaste lpyunge: And in the eyght commaundemente, vnder the name of thefte is vnderstande all disceytfull dealynge wth our neighbours: And in the .ix. commandemente vnder the name of false witnessse, is vnderstande al misreporite, and vntrewe vse of our tonge: So in this laste commaundemente, vnder the name of despyng of an other mans wyfe and goodes, is vnderstande all maner of euyl and vnlawful despye of any thyng.

And lyke as in this pcepte be forbiddē euēl despyes, euē so in the same be cōmanded good despyes, good affections

COMMANDMENT.

ctions, good inclinations to godlye thynges, and the perfecte obedience of our hartes vnto godis wyll, whiche althoughe we shall not fully and absolutely attayne vnto, whyles we be in this lyfe: Yet this cōmandement dothe bynde vs to inforce and indenour our selues thervnto, by continual fighting and resistinge agaynst the sayde corruption, concupiscence, and euil desyes, for as moche as by theym man is continually tempted to euil dedes and vicious lyfynge, accordynge whereunto sayncte James writeth: Lette no man saye, whan he is tempted to euill, that he is tempted of god. For as god can not be tempted to euill, so he tempteth no man to euil, but every man is tempted, drawen, and allured by his owne concupiscence: than cōcupiscence, whā we haue conceyued, byngeth furthe synne.

Iaco. 1.

All they be transgressours of this commaundement, whiche by deliberation and full consente, caste theyr myndes and lustes, to accomplyshe the concupiscence and desire, which they haue to obteyne and gette vnlawefully an other mannes wyfe, chylde, seruaunte, house,

39. li.

THE TENTH

house, lande, cattall, or any thyng or goodes that be his.

And they also be transgressours of this commandement, whiche by enuy, be sorry of theyr neyghbours wealthe and prosperitie, or be glad of theyr sorrowe hynderance and aduersitie. And also all they whiche doo not set theyr myndes and studies, to preserve, mainteyne, and defende vnto theyr neyghbours (as muche as it is in them) their wyues, chyldren, seruauntes, howses, landes, goodes, and all that is theyrs. For (as before is declared) this commandement not onely forbyddeth vs to desyre vnlaufully frome our neyghbour any thing that is his: But by the same we be also commaunded, gladlye to wyshe and wyll vnto hym, that he maye quietly possesse and enioy al that god hath sent him, be it neuer so greate aboundance. And this mynd we ought to beare vnto enerye man by this commandement, not only if they be our freendes and louers, but also if they be our ennemies and aduersaries.

†

Here

Here foloweth the e' position
of the prayer of our lord, called
the Pater noster, deu'ided
into seven pet'itions.



Our father whiche
art in heauen: ha-
lowed be thy name
Thy kingdō come ii
Thy wyl be done iii
in earth, as it is in

heauen.

Gyue vs this daye our daylye iiii
bꝛeade.

And forgiue vs our trespasses: v
as we forgyue them that tres-
passe against vs.

And let vs not be ledde into tem- vi
ptation.

But delpyer vs from euyl. Amē. vii

P.iii.

For

THE NOTES



FOR THE better and more ample declaration of this prayer, ye shall understande, fyrste that our Sauyoure I E S V C H R I S T E: was the author and maker thereof, and that therefore lyke as he is of infinite wysedome, and of infinite loue and charitic towards vs: euen so all christen men oughte to thynke and beleue, that this same prayer is the most excellent and most sufficient, and most perfect of all others. For neither there is any thinge in this prayer superfluous, neyther there wanteth any petition, suite, or requeste for suche thynges as be necessary for our iourney and passage in this worlde, or for our furtherance to thatteining of the lyfe and glorie euerlastynge.

Secondly that euery good christen man may be assured to attayne the requestes made in this prayer, yf he shall enforce hym selfe, and apply his holt hart and wyl to the wyl and grace of him, vnto whome this prayer is made, and also yf he shall vtter and offer the said petitions inwardly with his hart
and

THE NOTES

and with suche faith, confidence and truste in god, as he requirerh. For surely no prayer is thankfull vnto god, but that whiche is made with the harte.

And therefore the prophete Dauid crieth to our lord with all his harte, And Moyses is noted to cry out aloud, whā he spake no word with his mouth, but he spake aloud with his hart. And our lord by his prophete noteth, that some praye with their lippes, and in theyr hartes mind nothinge lesse than that which they pray for. And therefore who so euer intendeth by saieinge his Pater noster, to attayne hys desyre, he muste haue with faith a good and earnest deuotion, & his harte as nygh as he can boynde of vayne thoughtes, and applyed to god, soo that the intente and desyre of his harte may be ioyned alwayes with the prayer of his mouth.

And for this purpose it is mete and moche requisite, that the vnlerned people shulde vse to make their prayers in their mother tongue, whiche they best vnderstande, wherby they maye be the more moued and stirred vnto deuotion, and the more earnestly minde the thinge that they pray for.

Ps. cxviii.

Exo. xiiii.

Esai. xxix,

P. liii.

The

THE. I. PETITION OF
Our father which art in heauen,
halowed be thy name.

Of these wordes Our father, placed in the begynninge of this petition, al true christen men ought to conceyue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almightye god for their father, and so to call him, as for example: If our soueraine lord the kinge wolde say to any of vs, take me for your father, & so call me, what ioy in harte, what comforte, what confidence wolde we conceyue of soo fauourable, & graciouse wordes: Than moche more incomparably haue we cause to reioyse, that the kyng and prince of all princes sheweth vnto vs this grace and goodnes, to make vs his chyldren. And surely as the naturall sonne may assuredly truste, that his father wyll doo for hym all thynges that maye be for his settinge forth and aduancement: euen soo we maye vndoubtedly assure our selues, that hauinge almighty god to our father, vsynge our selfe as obedient chyldren, we shall lacke nothyng
whiche

THE PATER NOSTER

whiche may be profytable for vs, towarde the euerlastyng inheritance prepared for vs.

And here is to be noted a lesson, that as this worde father, declareth the greate beneuolence, mercy and loue of god towarde vs, as well in the creation, as also in the redemption of man: so it admonisheth vs agayn of our due tie towarde hym, & howe we be bounde to shew again vnto hym our hole hart, loue, and our obedience and redynes to fulfyll all his preceptes and commandementes, with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to calle hym father, and yet hath not full intent and purpose to vse hym selfe in all thynges lyke a kynd and an obedient sonne, he commeth to hym, as Judas came to Christ with a kisse, pretending to be his frend and his seruāt, in calling hym maister, and yet he was in dede a traytour to hym, and a deadly enemy. And for this consideration every chrysten man that intendeth to make this prayer, ought inwardly and througely to inserche and examyn him selfe, and if he fynde in hym selfe any

Luc. xxii.

THE. I. PETITION OF

Luc. xv.

notable crime, for the whiche he ought to be ashamed to calle god his father: Let hym accuse hym selfe therof to god & recognise his vnworthines, sayinge as the prodigall sonne sayde: Father, I haue offended the, I am not worthy to be called thy sonne. And with due repentance and firme purpose and intente to amende his naughtye lyfe, let hym lyfte vp his hart to god, and calling for his grace of reconciliation humblye saye: Our father. &c.

Howeouer by these wordes, Our father, is signified that we ought to beleue, that almighty god is the comon father of all true christen people, and fatherly regardeth all, through and by the meane of our sauour Iesu Christe, vnto whom all faithfull and obedient christen men be brethren by grace and adoption, and called to inherite with hym the kyngdome of heauen. And they be also brethren eche one to other, hauynge all one father, whiche is god almyghty. And therfore we ought not onely to be of one spirite towardes our said father, and to imploy and endeuor our selues to the vttermoste, to please hym, and to kepe his lawes and com-
man-

THE PATER NOSTER

mandementes, but we ought also eche to consent with other, in perfitte loue and charitie, and eche to helpe and further other, towarde the said inheritance of heauen. And finally in all our prayers to god, eche to cōpyse other, & to pray for other lyke as in this prayer we be taught to saye Our father, gyue vs our breade: forgyue vs our synnes: suffer vs not to fall into temptation: & delyuer vs from euyll,

By these wordes, whiche arte in heauen, we be taught, that we oughte to haue an inwarde desyre, and a greate care & study, to come to the place where our heauenly father is, and moche coūete his syghte and presence. For lyke as a louing chylde is euer desyring to be where his father is: euen so oughte we euer desyre to be with our heauenly father, and to endeuour our selues that our conuersation be al withdrawen frō the worlde, the fleshe, and the deuyll, and be set in heauen and heauenly thinges, as saynte Paule teacheth, and we Phil. iii. shulde continually wayle and lament, bycause we be not with our heauenly father, sayenge with the prophete: wofulle am I, that my dwellinge vpon Ps. cxix. the

THE PETITION OF
the earth is so moche prolonged.

In these wordes halowed be thy name
it is to be noted, that by the name of
god, is vnderstande god hym selfe, the
power of god, the myght, the maiestie,
the glory, the wysedom, the prouidence,
the mercy and goodnes of god, and all
suche other good thynges, as in scrip-
ture be attributed vnto god. And this
name is halowed, whan it is praysed,
glorified, sette forth, honoured & ma-
gnified of vs both in worde and dede.

And where in this petition we pray
that his name myght be halowed, it is
not to be taken or thoughte, that this
name of god, whiche in it selfe is euer-
more most holy, moste glorious, moste
meruaylous and full of maiesty, can be
eyther aduanced or dimynyshed by vs
or any thing that we can do, but we de-
syre here, that this mooste holpe name
may (accordyng as it is in it selfe most
holy) be so taken, vled, honoured, and
halowed of vs and of all others, as
well heathen as christened, lyke as on
the contrary part, this name is sayd to
be polluted and defyled, whan we doo
eyther in word or dede, contumeliously
and

THE PATERNOSTER.

and contemptuously, or otherwysely dys-
honour the same.

We desire therefore in this petition,
that all false faith, by the whiche men
eyther mistruste god, or put theyr con-
fidence in any other thynge more than
in hym, may be destroyed. And that all
witchecraftes and false charmes and
conjuracions, by the whiche Sathan
and other creatures be enchanted, may
ceasse and gyue place to goddis holpe
name, and soo lykewyse, that all here-
sies and false doctrines may vanishe a-
way, so that goddis holy worde maye
be truely interpreted, & purely taughte
and set forth vnto all the worlde, and
that all infidels may receiue the same,
and be conuerted to theright catholike
faith, wherby all disceyte, hypocrisy,
and counterfaytynge of truthe, of righ-
tuousnes, or of holynes myght clerely
be extincte.

Furthermoze we beseeche and pray
god here, that his name maye be halo-
wed, soo that no man shoulde sweare in
vain by it, or otherwise abuse the same,
to lye or to disceiue his neighbour. And
generally, that none shoulde fall into
pride

THE. I. PETITION

pride or ambition, into desyre of worldly gloire and fame, into enuy, malyce, couetousenesse, adulterye, gluttonye, slooth, backebyting, sclandering of his neyghbours, ne into any other euylle or wycked thoughtes and dedes, wher by the name of god may be dishonored and blasphemed.

In this prayer also we requyre god to graunte vs, that in all perylls and dangers we runne vnto hym, as vnto our onely refuge, and call vpon his holy name, and that in our good wordes and workes, we maye please and magnify him, and be by him preserved from the moste damnable synne of vnkynednes towardes hym. And also that we which do alreedy pfeffe the right faith, may styll continue therein, and may do and expresse the same as welle in our outwarde conuersation, as in confesying it with our mouth, so that by our good lyfe, and our good workes, all othet maye be moued to good, and that by our euyl workes and sinnes, no mā may take occasion to sclāder the name, or dymynyshe the laude and prayse of God, but that all our workes and doynges myghte retourne to the honoure
and

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and prayse of goddis name.

The seconde petition.

Thy kyngdome come.

THIS seconde petition is very necessary, for no doubt our auncient ennemye the deuyll gothe aboute continually by al crafty meanes, to deceyue vs, and brynge vs vnder his power and dominion. And surely so longe as pryde and disobedience reygne in vs, so longe as yre, enuye, wrothe, or couetousnesse raygne in vs, so longe as gluttony, lechery, or any kynde of synne reygne in vs, so longe we be vnder the dominion and kyngdom of the deuell. For the deuell vndoubtedly, is kyng ouer al the children of pride, that is to say, ouer al them that be sinners, rebelles, and disobedient vnto god.

And for as moche as it is not in our power to delyuer our selues frome vnder this tyranye of the deuell, but only by goddis helpe (for our pardition and vndoyng is of our selues, but our helpe and saluation is of god, as saith the prophete *Ossee*) therefore it is verie necessarye for all trewe christen people, to make
this

Ossee. xlii.

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this petition incessantly vnto our hea-
uenly father, and to beseeche him accor-
dyng to this doctrine of Christ, that by
his grace and helpe, we may escape the
dominion and power of the deuyll, and
that we may be made subiecte vnto his
heauenly kyngedome, therfore in this
petition we desire god to gyue vs afore
all thynges, true and constant fayth in
hym, and in his sonne Iesu Christ, and
in the holy gooste, with pure loue and
charitie towarde hym and all men, to
kepe vs also from infidelitie, despera-
tion, and malice, whiche myght be the
cause of our destruction, to deliuer vs
from dissensions, couctousnes, lechery
and euyll desires and lustes of synne,
and so the vertue of his kyngedome to
come, and to reigne within vs, that all
our hart, mynde, and wyttes, with all
our strengthe inwarde and outwarde,
maye be ordered and directed to serue
god, to obserue his commandementes
and his wyll, and not to serue our self,
the fleshe, the worlde, or the deuyll.

We desire also, that this kyngdom
ones in vs begunne, maye be dayly in-
creased and go forwarde more & more,
so that all subtylle and secreete hate, or
flouthe,

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flourbe, whiche we haue to goodnesse,
be not suffered to rule so in vs, that it
shall cause vs to loke backe agayn, and
to fall into syn, but that we may haue
a stable purpose and strengthe, not on-
ly to begyn the lyfe of innocencye, but
also to procede earnestly further in it,
and to persourme it, accordyng to the
sayeng of saynt Paule, where he pray-
eth, that we may walke worthily, plea-
syng God in all thynges, beyng fruite-
full in all good workes, and growyng
and increasyng in the knoweledge of
god. Also in an other place he sayeth:
worke and doo the trulhe in charitie, and en-
crease and go forwarde in Chyriste.

Col. i.

Ephe. iiii.

Therfoze in this prayer, despyng
the kyngedome of god to come, we re-
quire also, that we beyng alreedy recey-
ued and entred into the kyngedome of
grace and mercy of God, may so contri-
nue & perseuere therein, that after this
lyfe, we may come to the kyngedome of
glory, whiche endureth for ever. And
this is that greate and fetuent desyre,
wherwith good men, beyng mortified
from worldly affections, haue ben and
be alwayps kyndled and enflamed, as
apperech by saint Paul whan he sayd:

¶

I wold

THE III. PETITION OF

Phil.i. I wold be losed from this body, and be with
Rom.viii. Christ. And in another place he saith: we
that haue receiued the fyrst frutes of the spis
rite, waile and mourne in our selues, wisshing
and lokyng to be deliuered from the mortality
and myseries of this body, into the glorie of
the chyldren of god.

The thyrde petition.

**Thy wyl be done in earth,
as it is in heauen.**

FOR THE beter vnderstanding of
this thirde petition, we must know,
that by disobedyence and synne of
our first father Adam, we be as of our
nature only without the grace of god,
vnable to fulfill the wyl and preceptes
of god, and so enclyned to loue our sel
ues, and our owne willes, that we can
not hartily loue neyther god nor man,
as we ought to do. And therfore we be
ing ones christen men, it is requisite for
vs to pray, that like as the holy angels
& saintes in heauen (in whom god reig
neth perfectly and holy) do neuer cesse
ne shall cease, to glorify him, to prayse
hym, & to fulfil his wyl and plesure in
all thynges, and that most readily and
gladly.

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gladdely without any maner of grudging or resisting therunto, knowing certainly and clerely, that his wyll is alway the best: euen so that we the children of god in earthe, may dayly and continually prayse god, and by our holy conuersation in good workes, and good lyfe, honour & glorifie him. And that we may from tyme to tyme so mortifie our owne natural corrupt and sinful appetite and wyll that we may be euer redye, lyke louinge children, humbly, lowly, and obediently, to aproue allow and accomplishe the wyll of god our father in al thynges, and to submytte our selues with all our hart vnto the same, & to acknowledge, that what so euer is the wyllle of god, the same is moste perfite, most iust, most holy, and most expedient for the welth and helth of our soules.

Wherfore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken. And that whan any man speaketh or dothe contrary to our wyll: yet therfore we be not out of pacience, neyther curse or mutimure, or seke vengeance agaynst our aduersaries, or them whiche lette our

THE III. PETITION OF
wyl, but that we may say wel of them,
and do wel to them. We pray also, that
by goddis grace we may gladly suffre
all diseases, pouertie, dispisynge, per-
secutions, and aduersities, knowynge
that it is the wyl of god, that we shuld
crucifie and mortifie our wylls. And
whan any suche aduersitie chauncethe
vnto vs, attribute all vnto the wyl of
suffraunce of god, and giue him thanks
therfore, who doth ordeyne al suche thyn-
ges for our weale and benefitte, eyther
for the exercise and the tryalle of the
good, to make theym stronger in good-
nes and vertue: or els for the chastise-
ment & amendment of the euill, to sup-
presse their euill motions and desires.

And also we pray, that whan soeuer
it shall please god to cal vs out of this
transitory lyfe, we may be willinge to
dye, and that conformyng our wyl to
the wyl of god, we may take our deth
gladly, so that by feare or infirmitie,
we be not made disobedient vnto hym.

We desire furthermore, that al our
membres eyes, tonge, hart, handes, and
feete be not suffered to folowe the desi-
res of the fleshe, but that all maye be
blessed

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blesed to the wyll and pleasure of god :
and that maliciously we reioyse not in
these troubles, which haue resisted our
wyll or haue hurte vs , nor that we be
enuyously soꝝy , when that they pros-
per and haue welfare, but that we may
be contented and pleased with al thing
that is goddis wyll.

The fourth petition

Gyue vs this day our daylye
bꝛeade.

Foꝝ the better declaracion of this
fourth petition, ye shall vnderstand
fyꝛste , that our loꝝde teacheth vs
not in this petition , to aske any su-
perfluous thyng of pleasure or delyte,
but onely thinges necessary and suffi-
cient, and therfoꝝe he byddeth vs only
aske bꝛeade : wherein is not ment super-
fluous riches, or great substance, or a-
bundance of thynges aboue our estate
or condition, but suche thinges only as
be necessary and sufficient foꝝ euery man
in his degree, and according therunto,
saint Paul saith: we haue bzought nothing
into this woꝝlde: ne shall take any thing with
vs, when we depart hense. And therfoꝝe if
i. Tim. vi.

THE IIII. PETITION OF

We christen men haue meat and drink & cloth, that is to say, thinges sufficient let vs holde our selues content, for they that set their mindes on riches & wyl haue superfluities more thā nedeth, or is expedient to their vocation, they fall in to dangerous temptations, & into snares of the deuyll, and into many vnprofitable and vniusefull desires, whiche draw men into perdition & euerlasting damnation, for the springe and rote of all euyls, is suche superfluous desyre. The wise man also makinge his petition to our lord sayth: Geue me neyther pouertie nor excesse, but only thinges sufficient for my liuing, lest that hauing to muche I be prouoked to denye god, and to forget who is the lord, and on the other side, lest that by pouerty constrained, I fall into theft, and forswear the name of my god. These two wise men, the one of the old, and the other of the newe testament, agree with the lesson of our sauior, for both declare that they desire onely thinges necessary signified here by breade, and bothe refuse & renounce superfluities vnprofitable, dangerous, and noysome.

Secondly in these wordes of oure sauior Iesu Christ, be reprovied al those persones

Pro. xxx.

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persones, whiche eate not their owne breade, and deuour other mens breade, of which sort be al those which lyue of rauens and spoiles, of theft, of extortion, of craft, and deceyte, and they also which neither labour with their handes, nor otherwise apply their study, industry, and diligence to some thinge, whiche is good & beneficial to the common wele, and to the honoꝛ of god, but lyue in ease, rest, idelnes, and wanton pleasure, without doing or caring for any such thing, And all they likewise be reprobued, whiche being called in this world vnto any come, office, or authoritie, do abuse the same: & do not emplye them selfe according to their vocation.

Thirdly as the husbanded man tilleth and soweth his ground, weederth it, and kepeth it from destroyng, prayeng therewith to god for the increce and putteth al his trust in him, to send him more or lesse at his pleasure, even so besides our owne diligence, policy, labour and trauaile, we must also pray dayly to god, to sende vs sufficiente and we muste take thankefully at his handes all that is sent, and be no further carefull than needeth, but puttinge to our

Mat. vi.

THE. IIII. PETITION OF
endeuour, set out hole confydence and
truſte in hym: for our ſauſour Chriſte
ſayth in the goſpel, I ſay to you, be not
carefull for your lyuing, what ye ſhall
eate. ne what clothes ye ſhall weare: It
is not life better than your meate, & your
body better than your clothinge: Loke
vpon the birdes of the ayre, they ſowe
not, they reape not, they bring nothyng
into the barne, & yet your heuēly father
fedeth theym, be not you of more price
than they: Loke vpon the lylies of the
fielde, they labour not, they ſpin not, &
yet I tel you, Salomon in all his pre-
cious and roial apparel, was not ſo clo-
thed as one of them, therfore care you
not for theſe thinges: Leue this care to
them that know not god, your heuēly
father knoweth, that you haue nede of
all theſe thinges, but ſeke you firſt the
kyngdome of god, & his rightuouſnes,
and the ways iuſtly and truly to liue, &
than god ſhall caſt al theſe thinges vnto
you. Theſe be the wordes of Chriſt, ful
of good & comfortable leſſons, that we
ſhuld not care ne ſet our hartis to moch
vpon theſe worldly thinges, ne care ſo
moche for to morow, that we ſhall ſeme
to myſtruſte our lorde. And here is a
thyng

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thinge greatly to be noted in comforte of the true laboring man, for surely be he craftes mā, or be he labourer, doing truly his office, wherunto he is called, he maye in that state and kinde of lyfe please god, and attayne saluation, as surely as in any other state or kinde of lyuinge. And althoughe our lorde hath so prouided for some, that they haue alredy sufficient & plenty for many daies and yeres, yet that notwithstandinge they ought to make this petition to god and say: Giue vs this day our dayly bread, for asmoche as their substance (though it be neuer so great) like as it could not haue ben gotten, without god had sente it, soo it can not prosper and continue, except god preserue it. For howe many great riche menne haue we knowen suddenly made poore, some by fier, some by water, some by theft, & many other wayes: Was not Job the one day the richest mā that was in all the este land and the morowe after had vtterly nothing? It is therfor as nedeful to pray our lord, to preserue that he hath giuen vs, as to pray him to giue it: for if he giue, and do not preserue it, we shall haue no vse of it.

¶

Fourthly

THE.III. PETITION OF

Fourthly by this bread, which we be taught to aske in this petition, may be vnderstande the holy sacramente of the aultare, the very fleshe and bloude of our sauioꝝ Iesu Christ, as it is writen in the. vi. chapter of sainte Iohn: I am the breade of lyfe, whiche came downe from heauen. And the breade whiche I wyll geue is my fleshe, whiche I wyll geue for the lyfe of the world. And in this paper, we desyre, that the same maye be purely ministred and distributed, to the comfort and benefite of al vs, the true children of god, And that we also maye receiue the same with a right faithe, and perfite charitie, at all times, whan we doo and oughte to receyue the same, so that we maye be spiritually fed therewith to our saluation, and thereby enioy the lyfe cuerlastinge.

FINALLY by the bread, which our sauour teaceth vs to aske in this petition, is ment also the true doctrine of the word of god, which is the spiritual bread that fedeth the soule. For as the body is nourished and brought vp, groweth and fedeth with bread and meat, so nedeth the soule euen fro our youth. to be nourished and broughte vp with the
the

Iohn. vi.

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the word of god, and to be fed with it. And like as the body wol faint and decay, if it be not frome tyme to tyme releued and refreshed with bodyly sustenance: euen so the soule waxeth feble & weake towards god, onlesse the same be cherished & kept vp with the word of god, according to the sayeng of Christe: A man liueth not with meat onely, but with every word that procedeth from the mouth of god. And surely the word of god is the very comfort, remedy, and helth of the soule. For if we haue aduersitie in this world, as pouertie, sickenes, imprisonment and suche other miseries, where shuld we seke for comforte but at gods word? If we thinke our selfe so holy that we be without syn, where shuld we finde a glasse to se our sinnes in, but in the word of god? If we be so full of synnes, that we be like to fall into desperation, where can we haue comforte & learne to know the mercy of god, but onely in goddis worde? Where shal we haue armure to fighte against our thre great ennemies, the world, the fleche, & the deuil? Wher shal we haue strength and power to withstande them, but as Christe dyd, in and by the word of god?

And

Matt. xiii.

THE. V. PETITION OF

And finally, if we haue any maner of spekenes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis worde? So that the word of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauour Christ teacheth vs to pray in this fourth petition.

The fyfte petition.

And forgyue vs our trespases, as we forgiue them that trespasse againste vs.

IN THIS petitio we be taught a fruitefull aduertisemente of mans estate in this present lyfe which considered, no man ought to glory in hym self, as though he were innocent, and without syn, but rather that euery good christen man without exception, ought to knowledg hym selfe to be a synner, & that he hath nede to aske forgyuenes of god for his synnes, and to requyre him of his mercy: for doubtles we dayly commyt synne, whiche he
com.

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commaunded daylye to aske remission
for our synnes. And saynt Iohn sayeth
in his epistle: If we saye that we be with- **i. Iohn. 1.**
out synne, we deceyue our selues, and truthe
is not in vs.

Moreouer it is to be noted, that
we be taught to desyre God to forgyue
vs our synnes, like as we forgiue them
that trespas againste vs, soo that if we
forgyue in harte, god wyl forgyue, and
not otherwyle, as by many places of
scripture may appere, fyrste by expresse
wordes, Christe sayeth: If you forgyue **Mat. vi.**
men their offences done againste you, your hea-
uenty father wyl forgyue you your offences,
and yf you wyl not forgiue them that offende
you, be you assured, your father wyl not for-
gyue you your offences. And in an other
place, whan Peter came to our lorde, &
demanded of hym, howe ofte he shoulde **Mat. xviii.**
forgiue his brother, whiche had offen-
ded hym, and whether it was not suffi-
cient to forgyue him seven tymes: Our
lorde answered hym and sayde, I tell
the Peter, that thou ongbtest to forgyue him
not only seven tymes, but senenty tymes seven
times, meanynge therby, that from tyme
to tyme we muste continually forgyue
our brother or neighbour, although he
trespas

THE .V. PETITION OF
trespasseth agaynste vs neuer so often.

Mat. xviii.

And Churche also declareth the same
by a parable. Ther was (sayth Churche)
a kinge, whiche calling his seruantes
vnto a compte, and fyndinge, that one
of them shulde owe vnto him the sūme
of tenne thousande talentes, bycause
he had it not to paye, commanded that
the sayde debtour, his wyfe, and hys
children, and all that he had, shulde be
solde: but whan the debtour came vnto
the kyng, and prayed him on his knees
to haue pacience with him, promysinge
him to pay al, the king had pity of him
and forgaue him the hole debt: it for-
tuned afterward, that this man being
thus acquitted, mette with an other of
his felowes, that oughte him but one
hundreth pence, & with violence almost
strangled him, and said vnto him: Pay
that thou owest. And the sayde seruant
his felow fell vpon his knees, & praied
him to haue pacience, promysing to pay
all, whiche wold not, but cast him into
prison, vntyl all was payde. And whan
the rest of his felowes seing this cruel-
ty, had tolde the kyng therof, the kyng
forthwith sente for this cruell felowe,
and sayde to hym: O wycked man, I
forgaue

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forgaue the thy hole debte at thy sute & request, it shuld therfore haue be semed the to haue shewed like compassion vnto thy felowe, as I shewed to the. And the kyng sore displeased with this cruelty, committed him to tormentours: that shuld roughly and streptly hadle him in prison, tyll he had payde the hole debt.

Vpon this parable Christ inferreth and sayeth, Euen soo Shall your heuenly father do with you, yf you will not forgyue euery one of you his brother euen frome the harte. Thus it appereth playnely, that yf we wyl be forgyuen, if we wyl scape euery lastyng damnation, we must put out of our harte all rancour, malice, and wyl to reueng, and to satisfie our owne carnall affections, referryng the punysshment of the offendours, which in theyr offences haue transgressed the lawes of God, or of the prince, to the ordre of iustice, wherof vnder God, the princes and rulers be ministers in earthe. In which doyng we please god, so that we vtterly forgiue our owne priuate grudge and displeasure.

And if any peradventure wil thinke it to be an hard thing, to suffre and forgiue

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giue his ennemy, whiche in worde and
dede hath done him many displeures,
lette him consider agayne, howe many
harde stormes our sauour Christ suffe-
red and abode for vs: what wete we,
whan he gaue his mooste precious lyfe
for vs, but horrible sinners and his en-
nemies? howe mekely toke he for our
sake all rebukes, mockes, byndynge,
beatinge, crownyng with thorne, and
the most opprobrious deathe? It is vn-
doubtedly about our frayle & corrupte
nature to loue our ennemyes that doo
hate vs, and to forgyue them that do
hurt and offende vs, and it is a dede of
greater perfection than man hath of
him selfe, but god, that requirerh it,
wyl give grace, that we may doo it, if
we aske and seke for it. And therefore in
this petition our sauour Christe tea-
cheth vs, to aske this grace of our hea-
uenly father, that we may forgyue our
ennemies, and that he wyl forgiue vs
our trespases, euen soo as we forgyue
them that trespas agaynst vs.

It is farther to be noted, that to for-
gyue our brother his defeaute, is also to
pray to god, that he wyl forgyue him,
and wyl not impute his offence to him,
and

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and to wyshe to hym the same grace & glorie, that we desyre vnto our selues, and also our selfe, whan occasion shall come to helpe hym as we be bounde to helpe our christen brother.

And finally for as muche as in the expounding & declaration of scripture, it is conueniente, and requisite to obserue and folowe this rule, that whan soeuer scripture speaketh of any duetie to be done of one christen man to another, that than the same duetie be so plainly and fully opened and set forth, that eche man may heare his own duetie touched: so that bothe parties (that is to saye) as well he that is bounde to forgyue, as he whiche receyueeth forgyuenes, may indifferently knowe theyr duetie and behauiour, and accordynge thereunto, endeuour them selfe to doo the same. For these causes it is expedient, that lyke as in the former parte of this petition, we haue declared the parte and duetie of him, whiche shulde for charities sake forgyue, so to declare the parte and duetie of them, to whom forgyuenes shulde be made, lest euill doers and naughty mynded people, myght by the former declaration, take
an occasion

THE V. PETITION OF
occasiō stil to perscuere in they? naugh
ty myndes and doynges, & yet clayme
forgiuenes of they? neyghbour.

Wherfoze ye shal vnderstande, that
forgyuenes afore spoken of, is not soo
ment in scripture, that by it iustyce or
lawes of princis shulde be broken, con-
temned, or not executed. For althoughe
our sauour Christ in this petitio dothe
teache vs to remitte and forgyue al in-
iuries and trespasses done againste vs,
yet he whiche hath done the iniurie or
trespas, is neuerthelesse bounde to as-
knoweledge his faute, and to aske for-
gyuenes therfore, not onely of god, but
of hym also whom he hath offended,
and to intende to doo no more soo. And
furthermore to recompence and make
amendes vnto the parties, agaynst
whome he hath trespassed, accordyng
to his abilitie and power, and as the
greuousenesse and greatenes of the of-
fence requirerh. And in case he whiche
hath committed the offence or trespas,
be obstinate, and wil not do these thin-
ges before rehersed, which he is bound
to doo by the lawe of God, than maye
the partie, whiche fyndeth hym selfe
greued, not withstandyng any thyng
that

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that is sayde before in thys petition,
laufully and wythoute offence of god:
his commaundementes aske and seeke
recompence of such iniuries, as be done
to hym, accordynge vnto the orde and
prouisyon of the lawes of the realme,
made in that behalfe, so that he alway
haue an eye and respecte vnto charitie,
and doo nothyng for rancour or ma-
lyce, or for sinister affection, neyther
beare any hatredte in his harte towar-
des hym, whome he sueth, but onelye
vppon a zeale and loue of the maynte-
nance of iustyce, correction of vyce, and
reformation of the party that hath of-
fended, remembryng alwayes that he
excede not, nor go beyonde the limittes
& boundes of this generall rule, taught
by our sauour Christe in hys gospel:

As ye wold that other men shuld do vnto you, Mat. vii.
euen so do you vnto them. For this is the law
and the prophetes. And thus we christen
folke, wayenge forgiveness on the one
party, and the duty of hym that is for-
gyuen on the other partie (as here now
we be taught) shall the better knowe
how to endeuour our selues to obserue
bothe wayes. And by these meanes se
and vnderstande more perfectly, the
R ii agree

THE VI. PETITION OF
agreement & intente of scriptures, whi-
che we be bounde to obserue & folowe.

The sypte petition.

And lette vs not be led into
temptation.

Ec.xxviii.

IT IS to be noted first that ther
be two maner of temptations,
wherof one cometh and is sente
to vs by God, who suffereth those that
be his, to be tempted by one meanes or
other, for theyr probation or trial, al be
it he so assisteth and aydeth them, in al
suche temptations, that he tourneth al
at the ende vnto theyr profyt and bene-
fite. For as the wyse man sayeth: Lyke
as the ouen tryeth the potters vessell, so dothe
temptation of trouble trye the rightuous man.
And with this maner of temptatiō god
tempted sundry wyse our holpe father
Abraham, he tempted also Job wyth
extreme pouertie, horrible sicknes, and
sodayne deathe of his chyl dren: and
dayly he tempteth and proueth al such
as he loueth.

The other maner of temptation com-
meth chiefly of the deuyll, which lyke a
furi-

THE PATER NOSTER.

furiously and a woode Lion, ragith and
runneth about perpetually seeking how
he maye deuour vs. And commeth also
of our owne concupiscence, which con-
tinually inclineth & stirreth vs to euil,
as saynte James sayeth. Euerie man is
tempted drawen and entised by his owne con-
cupiscence. This concupiscence is an in-
clination and prouocation of our inordinat
nature to sinne, whiche imperfection
man hath by the fall of Adam, so that
although originall sin is taken awaye
by baptisme, and the displeasure ap-
peased betwixte God and man, yet re-
maineth the disordre & debate betwene
the soule and the fleshe, which shal not
be extincte but onely by bodely deathe.
For there is no man so mortified, so se-
questred from the worlde, and soo ra-
upshed in spirite, in deuotion, or in con-
templation, but that some concupiscence
is in him, howe be it by goddis grace
and mercy it rayneth not, nor is of god
accounted for sinne, nor is hurtful but
only to them, that by consent yeld vnto
it. It wyl never cease, but one way or
an other it wyl euer assault vs, and yf
we doo not fight with it, and resiste it
continually, it wyl ouercome vs, and
A iii byng

Iacob.i.

THE VI. PETITION OF

bringe vs into bondage, soo that the
deuill by this our concupiscence and
our consente, all vice and synnes be in
gendred, like as betwene man and wo-
man chyldren be iugendred, accordyng
to the sayeng of sainte James, where
he sayeth: Concupiscence whan she dothe
conceyue, she bryngeth forth synne, and that
of all sortes, that is to saye, fyrste actes and
deedes, contrary to the lawes of god, and
after that, vse and custome of the same dedes,
and at length blyndenes and contempte. For
so the wyse man saieth: The wycked man
whan he commeth to the bottome of synne,
setteth nought therby, but blynded with
euill custome, eyther thynketh the syn
that he vseth to be no synne, or els if he
take it for synne, yet he carith not for it
but either vpon vaine trust, of the mer-
cy of god (whiche is in deede no ryghte
truste, but a very presumption) he wyl
continue styll in purpose to synne, or els
vpon vayne hope of longe lyfe, he wyl
prolonge, differre, and delay to doo pe-
nance for the same, vntyll the last ende
of his lyfe. And soo ofte tymes preuen-
ted with sodaine death, dieth, without
repentaunce. Wherefore consyderynge
how dangerous it is to fall into synne,
and

Jacob. i.

Pro. xviii.

THE PATER NOSTER.

And howe harde it is to aryle: the chief
and the best way is, to resist with gods
his helpe the fyrst suggestion vnto syn,
and not to suffer it to preuaile with vs
but as soone as may be, to put it out of
our myndes. For yf we suffer it to tary
any while in our hartes, it is great pe-
ryll, lest that consent and deede wyll
folowe shortly after.

Secondly that our saupour Iesus
christ teacheth not vs in this sixt peti-
tion, to pray vnto god our father, that
we shuld be clerely without al tempta-
tion: but that he wol not suffer vs to be
led into temptation, that is to say, that
whyn we be tempted, he woll gyue vs
grace to withstand it, & not to suffer vs
to be overcome therewith, accordynge
wherinto saint Paul saith: God is true
& faithfull, and wil not suffer vs to be tempted
aboue that we may beare, but he wil so mode-
rate the emptation, that we may susteine and
ouercome it. And saynt James sayeth,
Thinke that you haue a great cause to ioye,
whā you be troubled with diuerse temptacions
For the tryng of your faith bringeth paciēce,
& paciēce maketh perfect workes, so that you
may be perfect and sound, lackyng in nothing.
And almighty god also exhorteth vs

i. Cor. x.

Jacob. i.

R, iiii.

and

THE VII. PETITION OF

and calleth vpon vs to fyghte agaynst temptations, sayinge : He that getteth the victorie agaynst theym, I shall gyue hym to eate of the tree of lyfe. And agayne he saith : He that ouercometh theym shall not be hurte with the seconde deathe. And saint Paule saith : No man shall be crowned, excepte he fyghte lawfullye, that is to saye, except he defende him selfe, and resist his ennemies at all pointes to his power. And our sauour giueth vs a good courage to fight in this bataile, where he saith : Be of good comforte, for I haue overcome the worlde, that is to saye, I haue had the victorie of all synnes and temptations, and so shall you haue yf the faute be not in your selues. For ye ight with an aduersarye, whiche is alreadye vanquished and ouercom.

Apo.ii.

ii. Tim.ii.

Ioan.xvi.

The seventh petition.

But deliuer vs from euill

IT IS first to be noted that like as in the syxte petition Christe taught vs to desyre our heauenly father, that we shuld not be ouercome with temptatiō, ne bynghte into sin-

THE PATER NOSTER

syn, so now in this seventh & laste petition, he teacheth vs to pray hym, that if by frailnes we fal into the captiuitie of the deuyl by syn, he wil sone deliuer vs frō it, not to let vs continue in it, not to let it take roote in vs, not to suffer synne to taigne vpon vs, but to deliuer vs, and make vs free from it.

Synne is the exceeding euyl, from the whiche in this petition we desire to be deliuered: And though in this petition be also comprehended all euylles in the worlde, as syckenesse, pouertie, dearthe, with other lyke aduersities, yet chiefly it is to be vnderstande of synne, whyche onely of it selfe is euil, and ought euer withoute condition to be eschued.

And as for other aduersities, neyther we can ne oughte to refuse, whan god shall send them, neither we oughte to pray for the eschuing of them, other wyse than with this condition, if gods displeasure so be. Many thynges we suffre in this worlde, and take theym for euyl, but they be not euyl of them selfe: All affections, dyseases, punyshmentes and tormentes of the body, all

IA. v.

the

Apo. ii.
Hebr. xii.

THE. VII. PETITION OF
the troubles of this world, and all ad-
uersities, be good and necessary instru-
ments of god for our saluation. For god
hym selfe (who can not say other than
truthe) sayeth: Those that I loue, I cha-
stise. And againe the apostle sayeth: He
receiveth none, but whom he scourgeth. This
is tyme of scourgyng, and the tyme to
come, is the tyme of reste, ease, & blisse.
And surely it is a great token, that we
be in the fauour of god, whan he doth
scourge vs, and tryeth and tryeth vs
lyke golde in the fyre, whyles we be in
this worlde. As contrary, it is a great
token of his indignation towardes vs,
to suffer vs luyng euyl, to continue in
prosperitie, and to haue all thinges af-
ter our wyll and pleasure, and neuer to
trouble vs or punyssh vs with aduersi-
tie. Therefore our sauour Christ Iesus
(who knoweth what is best for vs) tea-
cheth vs to pray and desyre to be deli-
uered, not chiefly from worldly afflic-
tions, trouble, and aduersitie, whiche
god sendeth abundantly, euen to them
whom he best loueth, and with whom
he is best pleased: But the euyl, whi-
che we mooste chiefly shulde pray to be
deliuered from, is Synne, which of it
selfe

THE PATER NOSTER

selfe is so euyl, that in no wyse god can be pleased therewith.

And bycause our auncient enemy the dyuell, who is the well and springe of iniquitie, and is not only hym selfe an homicide, a lyer, and an hater of the truthe from the beginning: but also is the very rote and occasion of al synne, and the common prouoker and styrrer of man to the same, and the letter and hinderer of all vertu and goodnes, because this ennemy neuer ceaseth, but continually sercheth by al craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bryuge vs thereby to euerlasting damnation: Therfore like as we desyre here to be delyuered from sinne, so also we desyre, that our heauenly father wyll saue vs, and defende vs from this euyl, the causer of synne, that is to say the deuyl, and from his power and tyranny, so that he shoulde not by his malice and gyles intyce vs and drawe vs into synne, wherby we myght finally be brought vnto euerlasting damnation. From the whiche also we pray here to be delyuered.

The

THE SALVTATION
¶ The Salutation of the
Aungell to the blessed
vyrgine Mary.

HAyle Mary ful of grace, the
lorde is with the, blessed art
thou emonge women, And bles-
sed is the fruite of thy wombe.



FOR THE better vnder-
standinge of this saluta-
tion of the aungell, made
to the blessed virgin Ma-
ry, ye shall fyrste consy-
der, howe it was decreed
of the holy trinitie, that after the fall
of our fyrste father Adam (by whiche
mankynde was so long in the great in-
dignation of god, and exiled out of he-
uen) the seconde person, the everlasting
sonne of the father everlastyng, shulde
take vpon hym the nature of man, and
so as he was perfect god, shuld be per-
fect man, to redeme mankynd from the
power of the deuil, and to reconcile the
same agayne to his lorde god. And for
this purpose (as saynt Luce in his gos-
pel

OF THE AVN GEL

pell declareth) in the.vi.moneth after
saynte Elizabeth was conceived with
saynt John the Baptist, the angel Ba-
briell was sent from god into a citie of
Galilee, named Nazareth, to a virgyn,
whyche was despoused or ensured to a
man, whose name was Joseph, of the
house of David, and the virgins name
was Mary. And whan this angel cam
vnto this sayd virgin, he said these wor-
des : Haple full of grace, the lord is wyth
the, blessed arte thou amonge women. And
whan the virgine, heringe these wor-
des, was troubled with them, and mus-
sed with her selfe, what maner of salu-
tation it shulde be, The angel sayde to
her : Feare not Mary, be not abashed,
for thou hast found fauour in the syght
of god. Lo thou shalt conceive in thy
wombe, and shalt brynge furthe a
sonne, and thou shalt call hys name
IESVS, he shall be greate, and shall
be called the sonne of the hyghest, And
the lord god shall gyue vnto hym the
seate of David his father. And he shall
reygne ouer the howse of Jacob for-
euer, And his kyngdome shall haue no
end. Than sayde Mary to the angell :
Howe can thys be doone? for I haue
not

THE SALVTATION

not knoweledge of man . And the angell answerynge, sayde vnto her : The holy gooste shall come from aboue into the, and the power of the hyghest shall ouersadowe the . And therfore that holy one that shalbe borne of the, shall be called the sonne of God: And loo thy cousyne Elyzabeth hath also conceived a sonne in her olde age, and this is the syxte moneth sythe she conceived, whiche was called the barren woman: for there is nothyng vnpossible to god. To this Mary answered : Loo I am the handmayde of our lorde, be it done vnto me as thou hast spoken. And than furthwith vpd the departure of the angel, Mary being newly conceived with the most blessed chylde I E S V S, went vp into the mountaynes with speede into a cytie of Iuda, and came to the house of Zachary, and saluted Elyzabeth. And as soone as Elyzabeth herde the salutation of Marye, the chylde sprange in her wombe, and forthewith Elyzabeth was replenysched with the holpe gooste, and cryed wth a greate voyce, and sayde: Blessed arte thou among womē, and blessed is the fruite of thy wombe. And whereof commeth thys, that the
mother

OF THE ANGEL

mother of my lord commeth to me?
For lo, as soone as the voyce of thy salu-
tation was in myne eares, the chyld
in my wombe lepte for ioye. And bles-
sed arte thou that dydest beleue, for
al thinges that haue ben spoken to the
from our lord, shalbe perfourmed.

Secondly it is to be noted, that the
aungell Gabriell, whiche spake to the
virgin, was an high angell, & an hyghe
messenger. And truely it was conueni-
ent, that he shoulde be soo, for he came
with the highest message that euer was
sent, whiche was the entreatie & leage
of peace betweene god and man. And
therfore the fyrste worde of his saluta-
tion, that is to saye, Hail, or be ioye-
ful, was very conuenient for the same.
For he came with the message of ioye,
and soo sayde the other aungell, why-
che at the byrthe of our sauour, ap-
pered to the shepherdes. *I Greete you* Luc. 1.
(sayde he) grete ioye that shalbe to all the
people. And surely considerynge the effe-
ctes that ensued vpon his hygh message
all mankynde had great cause to ioye.
For man being in the indignation and
displeasure of god, was hereby recon-
cyled. Maianne beinge in the bondes of
the

THE SALVTATION

the deucl, was hereby deliuered, Man being exiled and banished oute of heauen, was hereby restored thither again

These be suche matters of ioye and comfort to vs, that there neuer was or shalbe, nor can be any lyke. And not on ly for this purpose, he began with this high worde of comforte, but also for he perceyued, that the virgin being alone, wolde be moche abashed and astonied at his metuaylous and sodayn cōming vnto her. And therfore he thought it expediet, fyrst of al to utter the worde of ioy & cōfort, which might put away al feare from the blessed virgin. And he called her full of grace, by god endued so plentuously, bycause she shulde conceue and beare hym, that was the very plenitude and fulnes of grace, the lorde of grace, by whome is all grace, and withoute whome is no grace. And this is the singular grace, by whiche she is called, not onely the mother of man, but also the mother of god.

Thirdly by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lorde is not with theym, that be not in grace

OF THE AVNCEL.

grace, nor tarieth with theym that be
boyde of grace, and be in syn. For there
is a seperatiō and diuorce betwene the
sinfull soule and our lord, as the wise
man sayth: Perverse thoughtes make a se
paration and a diuorce from god. Sap. i.

Fourthly by these wordes, Blessed
art thou emonge women, was ment, that
ther was neuer woman so blessed. And
truely she may well be called so, moste
blessed emonge all women: for she had
great and high prerogatiues, whyche
none other woman euer hadde, hath, or
shall haue. Is not this an high prezo-
gatiue, that of al women she was cho-
sen to be mother to the sonne of god?
And what excellent honoz was she put
to, whan, not withstandyng, the decree
was made of his natiuitie by the hole
trinity, yet the thing was not done and
accomplished without or before her cō-
sent was granted? For the whiche soo
solemne a messenger was sent. And al-
so howe high grace was this, that af-
ter the defaute made through the per-
suasion of the firste womanne out mo-
ther Iue. by whō Adam was brought
into disobedience, this blessed vyrgine
was electe to be the instrumente of our

S

repa-

THE SALVATION

reparation, in that she was chosen to beare the sauour and redeemer of the worlde? And is not this a wonderfull prerogative, to se a virgine to be a mother, and conceiue her chylde without synne? we may worthily saye, that she is the most blessed of all other women. And to the intent that all good christen men shulde repute and take her so: Beholde the prouidence of god, that wold by an other witnes confirme the same, for euen the very same wordes, that the angell spake, the blessed matrone saint Elzabeth spake alsoo, and where the angell made an ende, there she began.

The aungell made an ende of his salutation with these wordes. Blessed arte thou among women, The blessed matrone began her salutation with the same wordes, declaring, that she was inspired with the same spirite, that sente the aungell, and that they were bothe ministers to the holy Trinitie, the one frome heauen, the other in earthe. And afterward she added these wordes, sayeng: And blessed is the fruite of thy wombe. These be not the wordes of the angell, but of saynt Elzabeth: For whan the vyrgyn Mary came to salute her, she sayde

OF THE AVNCEL.

sayde Elzabeth being inspired wyth the holyc goost, and knowyng that the vyrgin Mary was conceived, spake these wordes, of the fruite that the vyrgine shulde bryng forth.

And there is also an other wonderfull thyng to be noted. For as it appeareth in the gospel, the chylde in saynte Elzabethes wombe, that is to saye, saynt John Baptiste (whiche yet had scante lyfe) gaue testymonye to thys fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, and although he could not than speke, yet neuerthelesse he declared by suche spgnes and tokens as he coude, that blessed was the fruite of that wombe. And worthilye called the fruite of her wombe, in that the substance of the nature of man, whiche our sauitour Christ toke vppon him, was taken of the substance and nature of the mooste blessed vyrgin, and in her wombe. And soe is called the fruyte of her wombe. And well he maye be called the blessed fruite, whych hath saued vs, and gyuen vs lyfe, contrarie to the cursed fruite, whych Eve gaue to Adam, by

S ii which

THE SALVATION

which we were destroyed and brought to death: But blessed is the fruit of this wombe, which is the fruit of life everlasting.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suite: Yet nevertheless, the church hath used to adioyne it to the ende of the Pater noster, as an hymne, or a prayer of laude and praise partly of our lord and saviour Iesu Christ, for our redemption, and partly of the blessed virgin, for her humble consent given and expressed to the angel, at this salutation. Laudes, praise and thanks are in this Ave Maria, principally given and yelded to our lord, as to the autour of our redemption: But herewithal the virgin lacketh not her laudes, praise, and thanks, for her excellent and singular vertues, and chiefly for that she beleued and humbly consented, accordyng to the sayeng of the holy matrone saint Elizabeth, whan she sayde vnto this virgin: Blessed arte thou that dydest give truste and credence to the angels wordes, for all thynges that haue bene spoken vnto the, shall be performed.

The

The article of freewyll.

TH E cōmandementes and threat-
 ninges of almighty god in scrip-
 ture, wherby man is called vpon
 and put in remembraunce, what god
 wolde haue him to do, moſte euidently
 do expreſſe and declare, that man hath
 freewyll alſo nowe after the falle of
 our fyrſte father Adam, as playnly ap-
 pcereth in theſe places folowynge. Rom. xii.
 not overcome of euyl. Neglecte not the grace. 1. Tim. iiii.
 that is in the. Loue not the world. &c. If thou 1. Iohn. ii.
 wylt enter into lyfe, kepe the commandemen- Mat. xix.
 tes. Whych vndoubtedly ſhoulde be
 ſayde in vayne, onleſſe there were ſome
 facultie or power leſte in man, wher-
 by he maye, by the helpe and grace of
 god (if he wyl receyue it, whan it is of-
 fered vnto him) vnderſtande his com-
 mandementes, and freely conſente and
 obey vnto them: whiche thyng of the
 catholike fathers, is called freewylle,
 whiche if we wil deſcribe, we may cal
 it conueniently in all men, A certayne
 power of the wyl ioyned with reaſon, wher-
 by a reaſonable creature, without conſtrainte
 in thynges of reaſon diſcerneth and wylleth
 good, and euyl, but it wylleth not that good,

THE ARTICLE

Whiche is acceptable to god, except it be holpen with grace, but that whiche is yll, it wil-letth of it selfe: and therfore other menne despyned freewyll in this wyse: freewyll is a power of reason and wyllle, by whiche good is chosen by the assistance of grace, or euil is chosen without the assistance of the same.

Howe be it the state and condition of freewyll, was otherwyse in our first parentes, before they synned, than it was eyther in theym, or in theyr posteritie after they had synned. For oure firste parentes, Adam and Eue, vntyl they wounded and ouerthrewe theym selfe by synne, had so in possession the sayde power of freewyll, by the moste lyberall gyfte and grace of god, theyr maker, that not onely they myghte eschue all maner of synne, but also know god, and loue hym, and fulfill al thinges apperteyning to theyr felicitie and welthe. For they were made ryghteous, and to the ymage and similitude of god, hauinge power of freewyll (as Chrysostome sayeth) to obeye or dysobeye. Soo that by obedyence, they myght lyue, and by dysobedyence, they shoulde worthly deserue to dye. For the wyse man affirmeth, that the state of

OF FREVVYL.

of theym was of that sort in the begin-
nyng: saying thus: God in the begin-
nyng dyd create man: and lefte hym
in the haundes of his owne counsell, he
gaue vnto hym his preceptes and com-
mandementes, saying: If thou wylte
kepe the cōmandementes they shal pre-
serue the: he hath set afore the fyre and
water, put furth thy hādes to whether
thou wylt: before man is life and death,
good and euyl, what hym lyketh, that
shall he haue. From this moste happye
estate, our first parentes falling by dis-
obedience, most greuously hurted them-
selues and theyr posteritie. For besides
many other euylles, that came by that
transgression, the hygh power of mans
reason, and fredome of wyl were woun-
ded and corrupted, and all men therby
brought into such blyndenes and infir-
mitie, that they can not eschue synne,
except they be illumined and made free
by an especiall grace, that is to say, by
a supernaturall helpe and workyng of
the holy gost, which although the good-
nes of god offereth to all men, yet they
onely enioy it, which by their free will
do accepte and embrace the same. For
they also that be holpē by þe said grace,

Eccl. xvi.

S iiii

can

THE ARTICLE

can accomplishe and performe thinges that be for their welth, but with moche labour and endeuour: so great is in our nature the corruption of the first sinne, and the heuy burdein, bering vs downe to euill. For truely all be it the lyghte of reason dothe abyde, yet it is moche darkened, and with moche difficultie doth discerne thinges that be inferiour and perceyue to this presente lyfe, but to vnderstande & perceyue thinges that be spirituall, & perceyue to the euertlasting life, it is of it self vnable. And so lyke wise although there remain a certain fredome of wyll in those thynges, which do pertayn vnto the desires and workes of this present lyfe, yet to performe spiritual & heuently thinges, fre wyll of it selfe is insufficient: and therefore the power of mans fre wyll, being thus wounded and decayed, hath nede of a phisition to heale it, and an helpe to repaire it, that it may receyue lyght and strength, wherby it may se, & haue power to do those godly and spirituall thynges, which before the fal of Adam it was able and myght haue done.

To this blyndnes and infirmitie of mans nature, procedyng of original synne,

OF FREEVVYL.

spunne, the prophet David had regarde **Ps. cxviii.**
whan he desyred his eyes to be lighte-
ned of almyghty god, that he myghte
consider the meruaylous thynges that
be in his lawe. And also the prophete
Jeremy, saying: Heale me O lord, and **Hic. xviii.**
I shall be made hole. Saint Augustine al-
so playnly declareth the same, saying:
we conclude, that freewyll is in man
after his fall, whyche thyng who soo
denieth, is not a catholike man: but in
spirituall desires and workes to please
god, it is soo weake and feeble, that it
can not either begin or performe them,
onelesse by the grace and helpe of god,
it be preuented and holpen. And hereby
it appereth, that mans strength & wyll
in all thynges, whiche be healthfull to
the soule, & shall please god, hath neede
of grace of the holy gooste, by whyche
suche spirituall thynges be inspired to
men, and strength and constance gyuen
to perfourme them, yf men do not wyl-
fully refuse the sayde grace offered vn-
to theym.

And lykewyse as many thynges be
in the scripture, whyche do shewe free
wyll to be in man: so there be no fewe
places in scripture, whyche do declare
S v the

THE ARTICLE.

John. xv.
John. vi.
II. Cor. iii.

the grace of god to be so necessary, that
yf by it free wyll be not pꝛeuented and
holpen, it can neyther do nor wyll any
thyng good and godly. Of which sorte
be these scriptures folowynge: withoute
me ye can doo nothyng. No man commeth to
me excepte it be gyven him of my father. We
be not sufficient of our selfe, as of our selfe to
thinke any good thyng. Accordynge vnto
whiche scriptures, and such other lyke,
it foloweth, that free wyll, before it
maye wyll or thynke any godly thyng,
muste be holpen by the grace of Christ,
and by his spirite be pꝛeuented and in-
spired, that it maye be able thereto. And
beyng so made able, may from thens-
forthe worke togyther with grace, and
by the same susteyned, holpen, & main-
teyned, may do and accompysh the good
worke, and auoyde synne, & perseuere
also, and increase in grace. It is surely
of the grace of god onely, that first we
be inspyred and moued to anye good
thyng: but to resyste temptations, and
to persiste in goodnes and go forward,
it is bothe of the grace of god, and of
our free wyll and endeuour. And sp-
nally after we haue perseuered to the
ende, to be crowned with gloꝛye ther-
fore

O F F R E E V V Y L.

foze, is the gyft and mercy of god, who of his bountifull goodnes hath ordeyned that reward to be gyuen after this lyfe, accordynge to suche good workes as be done in this lyfe by his grace.

Therfoze men ought with moche diligence and gratitude of mynde, to conſyder and regarde the inspirations and holſome motions of the holy goſt, and to imbrace the grace of god, whiche is offered vnto theym in Chryſte, and moueth theym to good thynges. And furthermoze to goo aboute by all meanes to ſhew them ſelfe ſuch, as vnto whom the grace of god is not gyuen in vayne. And whan they do feeſe, that not withſtandynge their diligence, yet throughe their owne infyrmities, they be not able to do that they deſyre, than they oughte earneſtly, and with a feruent deuotion, and ſtedfaſte faythe, to aſke of him, whiche gaue the begynning, that he wolde vouchefeſe to perſorme it: whiche thyng god woll vndoubtedly graunte, accordynge to his promyſe, to ſuche as perſeuer in callinge vppon him. For he is naturallie good, & willeth al men to be ſaued, and careth for them, & prouydeth al thyng,
by

THE ARTICLE,

by whiche they maye be saued, excepte by their own malice they woll be euill, and so by rightuous iugement of god, perrysh and be losse. For truly men be to theym selues the autours of syn and damnation. God is neyther autour of synne, nor the cause of damnation. And yet doth he moste rightuouly damne those menne, that doo with vyces corrupt their nature, which he made good and do abuse the same to euill despyres againste his most holy wyl. Wherefore men be to be warned, that they do not impute to god their vyce, or theyr damnation, but to theym selues, whiche by freewyl haue abused the grace and benefites of god.

All men be also to be monished and chiefly preachers, that in this hyghe matter, they lokynge on both sydes, so attempte and moderate theym selues, that neyther they soo preache the grace of god, that they take awaye thereby free wyl, Nor on the other syde so extoll freewill, that iniury be done to the grace of god.

The

The article of Justification.

FOR THE more clere vnderstandynge of this article folowynge, it is to be noted, that all menne after the fall of Adam, naturally descending and comming of him, be borne in originall synne, that is to saye, they lacke that originall iustyce and innocencye, wherewith Adam in his creation was endued, and whiche also al his posteritie shulde haue had, yf he throughe his disobedience, and breaking of the commandement of god, hadde not losse the same from him selfe, and all his posteritie. And further alsoo they be borne with concupiscence, wherof spryng vnlawful desyres, repugnant and contrary vnto the lawes of God, and be guiltye to euerlastyng death and dampnation, frome the whiche they can in no wyse be deliuered by any strengthe or power that is in theym, but rather fall dayly into further displeasure of God, by committynge and addynge of manye actuall synnes.

Wherfore to the intent, that man myght be deliuered out of this wretched

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ched and miserable state, wherunto he had brought him self, & myght recouer againe the same thinges that were giuen vnto him in his fyrst creation, and therby attepne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne onely begotten sonne, the second person in trinitie, to take vpon him the nature of man, & therein to worke the mystery of our redemption, that is to say, to deliuer vs fro the captiuitie of the deuyll, syn, & damnation, and to be the very meane of our reconciliation to god, & of our iustification. And surely this reconciliation of mortal man to the fauor of god immortal, dyd necessarily requyre suche a mediator betwene them, as had in him selfe the perfect nature of them both, which is the very propertye of a meane betwene two, to be partener with bothe them, betwene whome he taketh vpon hym to be a meane. For yf he be hooly ioined with the one, & clerely separated from the other: Than he is not mete to be a mean, or mediator betwene two, whiche be at debate & enmitie. Wherefore our sauior Christe being naturally
god,

OF IUSTIFICATION.

god, toke vpon him the nature of man, that he myght thereby be conuersaunte amonge men, and by his death redeme them, and yet he styl receyved and kept his godheade, and was bothe god and man togyther. For yf he had bene man onely, & not god, than his death coulde not haue bene a worthy and sufficient satisfaction for synne, to the iustyce of god. And yf he had bene onely god, and not man, than he by his bodily conuersation, could not haue called vs agayne to god, nor suffered and died bodily for vs. And this propertie of a mediator, saint Paul considering, writeth to Timothy, That there is but one mediator betwene god and man, whiche is Christe Iesus, meaning thereby, that bycause he onely had both the natures in hym, therefore he onely, and none other but he, was able to be a sufficient mediator and meane of our reconciliatio to god, and of our iustification. 1. Tim. ii.

And for a further declaration, how and by what meanes we be made partakers of this benefite of iustification, It is to be noted, that this worde Iustification, as it is taken in scripture, signifieth the making of vs righteous afore god,

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god, where before we were vnrpghtuous, as whan by his grace we conuert vnto hym, and be reconcyled into hys fauour, and of the chyldren of yre and damnation, we be made the children of God, and inherytours of euerlastynge lyfe, that by his grace we maye walke so in his ways, that finally we may be reputed and taken, as iust and ryphtuous in the day of iudgement, and so receyue the euerlastynge possession of the kyngdom of heauen. And albeit god is the principall cause, & chiefe worker of this iustification in vs, without whose grace no man can do no good thing, but folowynge his free wyll in the state of a sinner, increaseth his owne iniustice, and multiplieth his sin: Yet so it pleaseth the hyghe wysedome of god, that man preuented by his grace (whych he yng offered, man may yf he wyll refuse or receyue) shall be also a worker by hys free consente and obedyence to the same, in the attaynyng of his owne iustification, and by goddis grace and helpe, shall walke in suche workes as be requisite to his iustification, and so continuyng, come to the perfect ende therof, by such meanes and wayes, as
god

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hath ordeyned.

Wherin it is to be considered, that although our sauour Christe hath offered him selfe vpon the crosse, a sufficient redemption and satisfaction for the synnes of all the worlde, and hath made him selfe an open way and entrie vnto god the father for all mankynde, onely by his worthy merite and deservynge, and willyng all men to be saued, calleth vpon all the world, without respect of persons, to come and be partakers of the ryghtuousnes, peace, & glory, whiche is in him: yet for al this benignitie & grace, shewed vniuersally to the hole world, none shal haue y effecte of this benefite of our sauour Christ, & enjoy euerlastyng saluatiō by him: but they that take suche wayes to attayne the same, as he hath taught & appoynted by his holy word, in such orde, manner and fourme, as here foloweth, that is to say. Firste as touchyng all them, whiche be of age, and haue the vse of naturall reason afore they be christened, the wyl of god is, that all suche (if they wyll be saued) shall at the hearyng of his blessed word, giue stedfast sayth and assente therunto, as saynte Paule

I saith

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Hebr. xi.

sayeth: He that commeth to god must beleue, and by that faith grounded on the truth of the worde of god, beyng taughte bothe of the threathynge of god, against synners, and also of the greate goodnes and mercy of God, offered to mankynde in our sauour and redemer Christ Iesu, they must conceiue an hartie sorowe and repentance for their synnes, with a sure truste to haue forgiveness of them, by the merites and passion of our sauour Christ. And ioyning ther vnto a full purpose to amend their life, and to committe synne no more, but to serue god all theyr life after, they must than receiue the sacramēt of baptisme. And this is the verye playne ordinary way, by the whiche God hath determined, that man beyng of age, and coming to christendome, shulde be iustificed. For as for infantes, it is to be beleued, that their iustification is wrought by the secret operation of the holy gost in theyr baptisme, they beyng offered in the fayth of the church.

And this Iustification, wherof we haue hitherto spoken, maye be called the first Iustificatiō, that is to say, our first cōming into goddis house, whych
is

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Is the church of Christ, at which coming we be receyued and admitted, to be of the flocke and familie of our sauour Christ, and be professed & sworne to be the seruautes of god, and to be souldiours vnder Christ, to fyghte agaynste our ennemyes, the deuyll, the world & the fleshe. Of which ennemies yf it chaunce vs, after our baptisme to be ouerthrowen, and caste into mortall synne, than is there no remedy, but for the recouerynge of our former estate of Iustification, whiche we haue losse, to arysse by penance, wherin procedyng in sorow and muche lamentation for our synnes, with fastyng, almesse, prayer, and doing all such thinges, at the least in true purpose and wyl, as god requirith of vs, we must haue a sure truste and cōfidence in the mercy of god, that for his sonne our sauour Christis sake, he wyl yet forgyue vs our synnes, and receyue vs vnto his fauour again, and so beyng thus restored to our iustification, we must goo forwarde in our battayle aforesayd, in mortifying our concupiscence, and in our dayly spirituall renouation, in folowynge the motions of the spirite of Christ, in doyng good

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workes, and absteynyng from synne, and all occasions therof, beyng armed with fayth, hope, and charitie, to the intent we may atteine our finall iustification, and so be glorified in the day of iudgement, with the rewarde of euerlastyng lyfe.

Wherfoze it is necessary for the keeping and holdyng of this iustification, ones conferred and giuen in baptisme, or recouered agayn by penāce, throught the mercy of our sauour Christe, & also for the encreasing of the same iustification, and finall consummation therof, to take good heede, and to watch, that we be not deceyued by the false suggestion and temptation of our gostely enemye the deuyl, who as saynt Peter saith, goth about lyke a roving Lyon, sekynge whom he may deuour.

i. Pet. v.

And it is no doubt, but although we be ones iustified, yet we may fall therfro, by our owne free wyll and consentynge vnto synne, and folowynge the desyres thereof. For all be it the house of our cōscience be ones made cleane, and the foule spirite be expelled from vs in baptisme, or penance: yet yf we ware idle

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idle, and take not hede, he wyl retorne
with seuen worse spirites, and possesse
vs again. And although we be illumina-
te, and haue tasted the heuenly gift,
& be made partakers of the holy goste:
yet maye we falle and displease god,
Wherfore as saint Paul saith: He that
standeth, let hym take hede that he fall not.

i. Cor. x.

And here all phantastical imagina-
tion, curyous reasonyng, and vain trust
of predestination, is to be layde apart.
And accordyng to the plaine maner of
speakyng and teaching of scripture, in
innumerable places, we oughte euer-
more to be in dread of our own frailtie
and natural pronitie to fall to syn, and
not to assure our selfe, that we be ele-
cted any otherwyse, than by feling of
spiritual motions in our hart, & by the
tokens of good and vertuous liuing, in
folowing the grace of god, and perseue-
ringe in the same to the ende. And this
sainte Peter exhorteth vs to make our
vocation and election sure and stable.

ii. Pet. i.

And Christ saith: He that persenereth vn-
to the ende, shal be saued. And in reuelatiō
of saint Iohn: He saythfull vnto brathe,
and I shall gyue the the crowne of lyfe.

Mat. xxii.

Apo. ii.

Wherfore whā we be ones elected and

I.iii.

admit

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admitted vnto goddis seruice (as is a-
foresayde) and haue receyued our iu-
stification in baptisme, or be restored
thervnto by true penance, than muste
we continually walke after Christ, bea-
ryng our crosse, and encreasynge in his
grace by good workes, and soo doyng,
procede, goo forwarde and encrease in
our Justification, accordynge to the
sayeng of saint Iohn: He that is iuste, let
him be moze iustified. For as the grace of
god and the gyftes therof, that is to
saye, fayth, repentance, dreadd, hope,
charitie, with other frutes of the holy
gost do encrease in vs, so doo we waxe
and encrease in our Justification.

And therefore it is playne, that not
onely fayth, as it is a distincte vertue or
gifte by it self, is required to our iusti-
ficatiō: but also the other giftes of the
grace of god, with a desyre to do good
workes, procedynge of the same grace.
And where as in certain places of scri-
pture, our iustification is ascribed to
faythe, without any further addition
or mention of any other vertue or gifte
of god: it is to be vnderstande of faythe
in the second acception, as before is de-
clared in the article of faythe, wherein
the

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the feare of god, repentance, hope, and charitie, be included and compyled, al whiche must be ioyned together in our Justificatiō: So that no fayth is sufficient to Justification or saluation, but suche a fayth, as worketh by charitie, as is plainely expessed by saint Paule in his epistle to the Galathians. And that also our good workes, whiche we do, beinge ones iustified, by faith and charitie, auayle bothe to the conseruation and perfection of the said vertues in vs, and also to the encrease and ende of our Justification and euerlastynge saluation.

Gala. v.

And althoughe we can neuer be iustified withoute these gyftes of the holy goste, faith, repentance, hope, charitie, with desire & study to bryng forth good workes: yet it is to be vnderstande that neuerthelesse we be iustified Gratis, that is to saye, frely, for as moche as all gyftes or workes, whereby our iustification is wroughte and accomplished, come of the free mercy & grace of god, & not of our deseruing: So that our pryde and glorie in our selfe, and our owne worthynes, is vtterly excluded. For we be not able of our selues,

I.iii.

as

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as of our selues, not as moche as to thinke any good thyng, but our ablenes and our sufficiency is of god, whiche gyueth vs the sayde gyftes of his owne inestymable goodnes, and dothe also assiste vs with his holy spirit, and strength vs, to kepe his commaundementes.

And further where our keepyng of them is vyperfect, and euen in the best men wanteth a gret deale of that due-tye to god, whiche they oughte and be bounde to do: yet almighty god of his mere mercye and goodnesse, accepteth the same as a perfecte fulfyllinge of theym for our sauour Christis sake, whiche hath fulfyllled the lawe for vs, and is the ende and perfection of the lawe, to all that truely beleue in him. And soo we haue all Gratis, that is to saye, of his grace, and not of our worthynesse, or any merite goyng before grace, but receyuyng al of god, as saint Paule sayeth: what haste thou that thou haste not receyued? we referte all vnto his goodnes and mercy, by the whyche we both come vnto the begynnynge of our iustification, and doo proccede and go forwarde in the same, and fynallye atteine

i. Cor. iii.

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attayne the ende therof, and be brought
to euerlastyng lyfe, vnto the whiche
the verie waye appoynted by Christe
(whose worde no man may change) is,
to keepe and obserue the comandemen-
tes of god, for he saith expressely: If
thou wylte enter into lyfe, keepe the comman-
dementes: that is, apply thy houle study
and affection to walke in the lawe of
god, wherein if thou perseuere, thou
shalt be saved. And so after thy iustifi-
cation, thou shalt be glorified, accor-
dyng to the order of god, whiche saynt
Paule speaketh of, whan he saythe:
Quos iustificauit, Illos glorificauit.

Matt. xix.

The article of good workes.

A preacheinge and learnynge of
the worde of god in Christes
churche, ought to tende to this
ende, that men may be induced, not on-
ly to know god, and to beleue and trust
in hym, but also to honour and serue
hym with good workes, wrought in
faythe and charitie, and vtterly to for-
sake the workes of synne and the flesh,
whiche who so euer do comitte (except
they repent and amende by penance)
they

I. v.

THE ARTICLE

they shall not (as sainte Paule saith) inherite the kyngdome of god.

i. Tim. iii. And that holy scripture goth to this point, to perswade men to lyue well, and to do good workes saint Paule testifieth sayeng vnto Timothe: All scripture written by the inspiration of god, is profitable to teache, to reprove, to correct, to instruct, that the servant of god may be perfect, and made apt vnto every good worke. And where as we speake of good workes, it is to be vnderstand, that we meane not only of outward corporall actes & deedes, but also and rather of all inward spirituall workes, motions, and desires, as the loue and feare of god, ioy in god, godly meditations and thoughtes patience, humilitie, and such lyke. And also it is to be vnderstande, that by good workes, we mean not the superstitious workes of mens owne inuention, whiche be not commanded of god, nor approved by his worde, in whiche kynde of workes many christen men, and specially of them that were lately called relygious (as monkes, friers, nunnes, and suche other) haue in tymes past, put theyr great trust and confidence. Nor yet we meane not of suche morall actes

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actes, as be doone by the power of reason, and naturall wylle of man, without faythe in Christe: whiche all be it of their owne kynde they be good, and by the lawe and lyght of nature, man is taught to do them, and god also many tymes dothe temporally rewarde men for doyng the same, yet they be not meritorious, nor auaylable to the attenyng of euerlastyng lyfe, whan they be not done in the fayth of Christ, and therfore be not accompted amonge the good workes, wherof we doo here intreate: but we speake of suche outward and inward workes, as God hath prepared for vs to walke in, and be done in the faithe of Christ, for loue and respecte to god, and canne not be brought forth onely by mans power, but he muste be preuented and holpen therto by a speciall grace.

And these workes be of two sortes for some be suche as men truely iustified, and so continuynge, do worke in charitie of a pure hart, and a good conscience and an vnfaigned faithe: Whiche workes althoughe they be of theym selues vnworthy, vnperfect, and vn sufficient: yet forasmuch as they be done in
the

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the faythe of Christe, and by the vertue and merites of his passion, their vnperfectnes is supplied: the merciful goodnes of god accepteth theym, as an obseruation and fultyllynge of his lawe, and they be the very seruice of god, and be meritorious towarde the attaining of euerlastyng lyfe. And these be called the workes & frutes of rightuousnes.

Other workes there be, whiche be not so perfect as these, and yet they be done by the grace of god in faythe and good affection of harte towarde god, as those be, whiche men that haue ben in deadly synne, and by grace turne to god, do worke and byynge forth vppon respecte and remorse, that they haue for theyr offences done against god. And these maye be called properly the workes of penance. As for example, whan a synner hearynge or remembrynge the lawe of god, is moued by grace, to be contrite and sorre for his offences, and begynneth to lament his estate, and to fal to prayer and other good dedes, seeking to auoide the indignation of god, and to be reconcyled into his fauour: These workes comme of grace, but yet this man is not to be accompted a iustified

OF GOOD VVORKES.

fyed man, but he is yet in seekynge remission of hys synnes, and hys iustification, whiche the anguyshe of his own conscience telleth hym, that he yet wanteth, but he is in a good waye, and by these meanes doth entre into iustification: and if he do procede, and with hartty deuotion seeke for further grace, he shall be assured of remission of his synnes, and attayne his iustification, and soo be made able and mete to walke in the very pure seruice of God, wyth a cleane conscience, and to byynge furthe the foresayde workes of ryghtuousnes in Christe, whiche he can not doo, afore he be iustified.

And that suche workes of penance, as we haue spokē of, be required to the attaynyng of remission of synnes and iustification: It is verye euidente and playne by scripture, as whan our sauour Christe saieyth: Be penitent, and beleeue the gospell, that is to say, Fyyste be contrite, and knowledg your synnes, and than receyue the glad tydynges of remission of your synnes. And saint Iohn Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shoulde do

Mar. i.

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Do to come vnto Christe, and to haue remission of synnes by him, as it is wryten in the thirde chapiter of Luke, and specially that they, whiche be ones christened, and afterwarde falle from the grace of God by mortall synne, can not recouer theyr iustification without penance, it is playne by the sayenge of saint Peter vnto Simō Magus, where
Act. viii. he sayth: Do penance for this thy wyckednesse, and praye God yf peradventure thy thoughte of thy harte maye be forgiven vnto the.

And truely this way and forme of doctrine is to be obserued, which is the very trade of scripture, wherin men be taught, fyrst to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receyue remission of synnes and iustification. And althoughe suche workes of penance be required in vs, towarde the attaining of remission of synnes and iustification: yet the same iustification and remission of synnes is the free gyfte of God, and conferred vnto vs Gratis, that is to saye, of the grace of God, whereby we doyng suche thynges, and haupnge suche motions and workes of penance, be
prepared

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prepared and made more apte, to receyue further grace of remission of our synnes and iustification.

And it is not inconuenient, that such thynges shulde throughe grace be done by vs fyrste, and yet it shulde be sayde, that we receyue the sayde gyfte freely. For Christe sayeth in the reuelation of saint Iohn. Qui sinit veniat, & qui vult, accipiat aquam vitæ gratis. He that is thyrstye, Apo. xxi. let hym come, and he that wolle, let hym take the water of lyfe freely. Where he asseymeth this gyfte of god to be freely gyven and conferred, and yet there is required some labour before, as to haue a wyll and desyre to come, whiche commynge can not be without arisynge by faythe and penance, and procedynge in the same, and soo to take the water of lyfe, that is to say iustification, throughe our sauour Christ, which ones receiued in baptisme, or after baptisme being recovered by penance, although man daily do offend & fal into dyuers veniall synnes, by reasone of hys infyrmitie and weakenesse, and therefore hathe nede of contynual and dayly repentaunce: Yet as long as he consenteth not to deadly synne, he leeseeth not the state of hys iustification.

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iustification, but remayneth styll the chylde of god. And beyng in that state, hath power by goddis grace, dwelling in hym, to do suche workes, as by acceptation of god through Christ, be compelled workes of ryghtuousnesse, and do serue for the preservation and encrease of his farther iustification, and be appointed by goddis moste gracious promise, to haue euerlastynge rewarde in heauen. Whiche both inward and outward workes be not onely the declaringe of our faythe and confidence in god, and of the grace whiche we haue receyued: but also a continual exercise, nourishment, preservation, increse, and perfection of the same. For if we shuld not, after that we haue professid Christ apply our wylle to worke welle, according to our said profession, than shulde we fall from the grace of God, and the estate of ryghtuousnes and iustification, whiche we were ones set in, and become agayne the seruauntes of synne. And as saynte Peter sayeth: we shuld be in worse case than we were before we receyued the knowledge of Christe.

ii. Pet. ii.

And that we increace in grace, by working in the grace of god ones receyued,

OF GOOD VVORKES,

ued, it appereth by the worde of our sa-
uiour Christ, where he saith: *Omni ha-*
beni dabitur, & abundabit meaning ther
by, that who soeuer vsith wel the grace
of god, whiche is offred vnto him alre-
dye, he shall haue more and more plen-
tyfull in grace. Wherfore as we conti-
nue and perseuere in good workes, soo
more and more we go forward and pro-
cede in our iustification, and in encreas-
syng the same, wherunto saynte Peter
exhorteth vs, sayeng: Fall not frome the
sure estate, wherein ye be set, But increase and
growe in grace, and in the knowledg of our
lorde and saviour Iesu Christe. II. Pet. iii.

And to ascribe this dygnitie vnto
good workes, it is no derogation to the
grace of god. For as muche as it is to
be confessed, that al good workes come
of the grace of god. And oure merites
as saint Augustine saith, be but the gif-
tes of god, and so in our selfe we maye
not glorie nor loke backe on our owne
worthines or dignitie, which is naught
as of our selfe: but of the onely accep-
tation of goddis mercy. And therefore
we must as saynt Paule sayth: Extend
our selfe to that whiche is afore vs, to the re-
ward of the heauy calling, which is in Christ,

III

and

Phil. iii.

THE ARTICLE

Luc. xvii.

and styll procede in good woꝝkes, knowynge our selfe to be euermoze greater debtoꝛes to god foꝛ his grace. And whan we haue done all, whiche we be bydden doo, the scripture teacheth vs to say, that we be vnprofitable seruauntes, bycause that what soeuer we haue doone, it is but our duetie, noꝛ we haue done nothyng but that we haue receyued of his gyfte to do, and that to our profyte, and not to his. But yet must we take hede, that seynge we haue receyued the grace of god, we be not found vnprofitable seruauntes in this wyse, that is to say, idle seruauntes, to whome it shall be sayde:

Mat. xxv.

Casse out the vnprofitable seruauntes, into the outwarde darkenes, where shall be weppynge and gnashynge of teth. And saynte Paule

ii. Cor. vi.

also exhorteth, sayeng: Receyue not the grace of god in vayne, that is to say, worke welle: Foꝛ the grace of God is gyuen you to that entent, and to that ende we are redmed by Christe, and delyuered from the thraldome of synne, and captiuitie of the deuyl, that we shulde serue god, as Zachary sayth, in holines & righteousness afoꝛe him all our lyfe. And in another place saint Paul saith: The grace of god hath appeered to bypne saluation vnto all

Luc. i.

Tit. ii.

to all

OF GOOD VVORKES.

to all men, teachynge vs, that we renouncynge
all vngodlynesse, and worldly despayre, shulde
lyue in this present worlde soberly, iustly, and
deuoutely, lokyng for the blessed hope and apa-
peraunce of the glorie of the grete god, and
our sauour Jesu Chyste: whiche gaue hym
self for vs, to redeme vs from al wickednes,
and to cleanse vnto hym selfe, a speciall people,
whiche shoulde be studious folowers of good
workes. In whiche godly sentence of
saint Paule, besydes other great plen-
ty of fruitefull lernynge and edifieng,
he toucheth in thre wordes al the good
workes of a true christen man, where
he sayth: Soberly, Iustly, and Deuoutly.
For in this worde Soberly, he compre-
hendeth al abstinence and temperance,
and our duetie touching our body. And
in sayng Iustly, he conteyneth all wor-
kes of charity towarde our neighbor,
with due obedience to our princis, hea-
des and gouernours. And in this word
Deuoutly, he concludeth all our workes
spirituall, whiche be done immediatly
vnto god, as prayer, thynkyng of god,
desyryng of his glory. &c.

And vnto all these workes, oughte
we mooste diligently with all labour
and care to applye our wyll, for these

PRAYER FOR

effectes and endes, that is to saye, the glory of god, the profyte of our neyghbour, & our owne merite, that we may shewe our selfe thankfull seruantes to our saviour Iesu Christe, and to be the very people of god, and that he may be glorified in vs, that his churche maye be edifyed by our example, that we maye auoyde fallynge into temptation and syn, that we may scape the scourge of god, that the grace of god and the gyftes therof maye encrease, and be made perfect in vs, that we may make our election stable and sure, that we maye attayne euerlastynge life, beyng founde fruitfull in the daye of iudgement, where euerie man shall receyue accordyng to his workes.

Of prayer for soules departed.

FOr as moche as due ordre of charitie requireth, & the booke of Machabeis, and dyuerse auncient doctours plainly shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moche as such vsage, hath continued in the churche soo many yeres, even from the begyn-

SOVLES DEPARTED.

gynnpnge:menne oughte to iudge and thynke, the same to be well and profitably done. And truly it standeth with the verye ordre of charytie, a chrysten man to pray for a nother bothe quyk and dead, & to commende one an other in theyr prayers to goddis mercy, and to cause other to praye for theym also, as well in masses and erequies, as at other tymes, & to giue almes for them, accordyng to the vlage of the churche, and ancient opinion of the old fathers: trustyng that these thynges, do not only profite and auayle theym, but also declare vs to be charytable folke, because we haue mynd and desire to profite theym, whyche notwithstanding they be departed this present lyfe, yet remaine they stil membyres of the same mystical body of Chryste, wherunto we pertaine.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, howe muche, and in what space of time, or to what personne particularly the sayde masses, erequies, and suffrages do profite and auayle: Therefore charitie requirerh, that who so euer causeth any

Wiii

such

PRAYER FOR

suche masses, requies, or suffrages to be done, should yet (though their intent be more for one then for an other) cause them also to be done for the vniuersall congregation of christen people quicke and deade, for that power and knowledge afore rehersed pertaineth only vnto god, which alone knoweth the measures and times of his owne iugement and mercies.

Furthermoze bycause the place where the soules remayne, the name thereof, the state & condition which they be in, be to vs vncertain, therfore these with all other such thinges, must also be lefte to almyghty god, vnto whose mercy it is meete & conuenient for vs, to commende them, trustinge that god accepteth our prayers for them, reseruing the reste holly to god, vnto whome is knownen theyr estate and condition. And not we to take vpon vs neyther in the one part, ne yet in the other, to giue any sonde and temerarious iugement, in so hyghe thinges, soo farre passynge our knowledge.

Fynally it is moche necessary, that al such abuses as heretofore haue bene brought

SOVLES DEPARTED.

brought in, by supporters and mainte-
ners of the papacye of Rome, and their
complices, concernyng this matter, be
clerely put away, and that we therfore
absteine frome the name of purgatory,
and no more dispute o: reason therof.
Under colour of whiche, haue bene ad-
uanced many sonde and greate abuses,
to make men beleue, that throughe the
byshoppe of Roomes pardons, soules
myght clerely be deliuered out of it,
and released out of the bondage of sin.
And that masses sayd at Scala celi, and
other prescribed places phantasied by
men, did there in those places more pro-
fite the soules, then in an other. And al-
so that a prescribed numbze of prayers
soner than other (thoughe as deuoutly
said) shuld further their petition soner:
yea specially if they were sayde before
one image more then an other, whiche
they phantasied. Al these and such like
abuses be necessarpe vtterly to be abo-
lished and extinguished.

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